JAINISM AND WORLD PROBLEMS

TO

ALL WHOM IT MAY CONCERN

After searching for Truth in various lines of thought for about 20 twenty years, I came in Contact with the "Key of Knowledge" by Mr. Champat Rai Jain and suddenly realized that my search was at an end. It is the most marvellous book I have ever had in my hands. And the exposition of Jainism (which I sincerely think must be the absolute and exact truth) which he gives is nothing less than astounding. Jainism, as explained and presented in this book of books, is the most logical and conclusive, the most exact and precise, the most reasonable and comprehensive religious doctrine that this world has yet been aware of. To have been able to be a student of the author of the "Key of Knowledge", and to have gained the vision of grandeur which this doctrine gives one, is the greatest privilege that I shall ever hope to have or wish to ask for. And I have dedicated my life to unfolding the steps leading to the ultimate attainment of the soul in myself and others.

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JAINISM AND WORLD PROBLEMS

PART II

OF

What is Jainism ?

(The Opening Address at the Chicago Conference)

YOUR HIGHNESS, LADIES AND GENTLEMEN,*

I bring you hearty good wishes and greetings from the Jaina Community of India. The Jainas are the followers of *Jinas* or Tirthamkaras who were all men like ourselves but who attained to the highest conceivable form of Perfection, and are now living in the Abode of Divinity, enjoying Immortality, Full unlimited Knowledge, unlimited Happiness or Bliss, and unlimited, unbounded Power.

The teaching of Jainism really is that we all can attain to the Greatness and Glory which the Illustrious Tirthamkaras have attained to, and may, by following Them on the Path, become like Them in all respects, with reference to the Divine attributes that I have named above.

The Jainas are happy to know that you in America take so much interest in Religion. This is your second effort at the understanding of the Truth and the Reconciliation of man to man. Though the attainment is still very far off, it must be said that these efforts are to be commended in every way. The Jainas desire to be associated with everything

* The opening address at the meeting of the Fellowship of Faiths, presided over by H. H. the Maharaja Gaekwad of Baroda, at Morrison Hotel, Chicago, on 27th August 1933 at 8 p.m.

that will tend to the enlightenment of our race, and to remove or lessen the burden of human misery. You will also find, when you are better informed about Jainism than you are to-day, that the contribution which Jainism will make to the attainment of such noble Ideals as World Peace, Universal Love and the like is quite invaluable. As a matter of fact Universal Love is the living actuating motto of my Faith, which in three of the sweetest of words—*ahimsa paramo dharmah* (non-hurting is the highest religion)—conveys the message of the Divine Jinas to humanity at large. In modern times the Jainas have not been able to carry the Message of *Ahimsa* to every nook and corner of the World, though through the instrumentality of a feeble-bodied half-clad, meek, and humble-looking man, namely, Mahatma Gandhi, the word has become better known to-day than it was ten years ago.

I trust you will not fail to help in the carrying aloft of the Banner of the *ahimsa dharma,* to the benefit of all men and even of the animal kingdom.

Shri ahimsa dharma ki jay!

Victory to the Religion of Universal Love!

THE FOUR ASHRAMAS*

In the ancient Indian system of education the aim was to impress the mind of the pupil with the four ideals of the Aryans, namely, *dharma* (religion), *artha* (wealth or acquisition), *kama* (pleasure) and *moksha* (salvation). The modern system only impresses the mind with the second and third of these ideals, that is to say, with acquisition and fashion (*kama*). But unless the mind is impressed with the need for the practising of religion, it will not be able to control and curb down its powerful passions, pride and greed, which are the main causes of wars. The *ashramas* were intended to strengthen the leaning towards virtue and *dharma* (religion). As our friend Pandit Ajudhya Das has pointed out, the first *ashrama* of life is to be spent in study and the control of the senses, so that when a pupil leaves his college, or university, he should be a very amiable and well-disciplined young man. He would be peaceful himself, and a respecter of the peace of others. He would be bent on making others happy and would lead a householder's life, till he entered the third *ashrama*, or stage of life, the *vanaprastha*, which meant retirement from the world. The fourth *ashrama* is *sannyasa*, when there is only one ideal before the mind, namely, salvation.

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* A short explanation given in the course of the debate following Mrs. Rukmini Arundell's Lecture at Morrison Hotel, Chicago, on 28th August, 1933 at 8 a.m.

AHIMSA AS THE KEY TO WORLD PEACE*

If I were asked to name one remedy for all forms of ills the flesh is heir to, I would at once say *ahimsa*.

Ahimsa which means not hurting, not injuring, is the principal weapon of Jainism to fight with against all kinds of evils and misfortunes. By practising it men have attained to the Divine Status, and all that is implied in that expression. It is not a mere theory that I am putting before you; times out of number has the principle been put to the test and never been known to fail.

Jainism points out the natural antagonism between the soul and matter; the body is the prison of the soul, and flesh its bitterest enemy. Owing to the dominion of the flesh the soul is undergoing suffering in a number of ways, and all its rank and power have been lost. Immortal by nature, it is now living terror-struck with Death; though omniscient and blissful in its own right, it is ignorant and miserable now!

Yet its Divine nature has not been altogether destroyed; only its Perfection in that regard has been curtailed and imposed upon, as if its wings were sewn up, and it has been reduced to the condition of helplessness in consequence.

The evil influence of the flesh can, however, be destroyed, and the soul released from its power. And AHIMSA is the one weapon which can actually bring about this devoutly wished for consummation.

Wherever *ahimsa* has been put into practice, it has speedily cut the bondage of flesh, and restored the lost Divinity and Perfection to the Soul. Jainism, therefore, rightly lays all the stress it can on the practising of *ahimsa*, that is non-violence, under all circumstances.

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* Delivered at Morrison Hotel, Chicago, under the auspices of the World Fellowship of Faiths, on 30th August, 1933, at 8 a.m.

The significance of *ahimsa* is that you should hurt no one, by word, thought or deed; and you must not even entertain the desire to hurt any one. For the doctrine is applicable to all the three stages of evil-doing, namely, intention, preparation and the actual commission of the wrongful deed.

He who practises *ahimsa* must also refrain from employing another to do the hurtful act ; and he should not encourage one who has done the deed afterwards, otherwise he would become tainted with the evil as an accessory after the fact, as they put it in the terminology of Law.

In regard to its scope *ahimsa* is not limited to humanity ; on the contrary, its application must be extended to all living beings. The Jains rejoice when they read in the scriptures of other religions statements like this : " I require mercy and not sacrifice ! " These adequately show how far the scope and the protection is to be extended. Let it be clearly understood that if you have no love for the life in the animal, you will not have it for man either. There is no such thing as a sudden rush of affection for one form of life all at once.

Show no violence to any one ; hurt no one ; injure none —not even an insect—this is the Gospel of life. For Life is dear to all, and *ahimsa* actually allows all to enjoy life, unhampered and unmolested by any one else. *Ahimsa* really means, molest no one, not even your own soul !

Those who hurt or injure others without justification hurt their own souls first. You cannot injure any one or even entertain the desire to molest him without becoming tarnished with the taint of the contemplated evil. It is even conceivable that the being whom you wish to hurt may escape scatheless ; but the action (even the thought) makes a mark on your disposition, engenders, strengthens or modifies an evil tendency in the mind, and in this way affects your own soul by *blackening* its character. Thus all actions

involving *himsa* (evil-doing) leave a dark stain on the soul of the doer of inequity. The future destiny of the soul is composed of its own disposition or character. Where the character is merciful and marked with love and solicitude and sympathy, the future is excellent and joyful and glorious; but where the heart has become hard, black, cruel, merciless and unfeeling there you have nothing but misfortune and calamity in store for its possessor.

It is not possible to go into detail in the time-limit of a short speech in a gathering like this. The philosophy of *ahimsa* can be understood only with time and labour. For this reason one of the great teachers of our race said to the enquirer—"Go and learn what that meaneth, I will have mercy and not sacrifice." He did not explain it even at the time when he said: "If you knew what that meaneth, I will have mercy and not sacrifice." In Jainism you will find a complete and completely scientific explanation of the whole doctrine.

The operation of *ahimsa* is not confined to the unperceived Kingdom of spirit, the Kingdom within, so to speak. It extends equally to the outside world. *Ahimsa* will purify, ennoble and sweeten life in all departments and establish brotherly relations among men and communities and nations, as surely as it will purge the heart of all evil inclinations and traits. For *ahimsa* is love, and nothing but love. Those alone can be expected to live upto *ahimsa* who are actuated by pure love for others.

Love and hatred are the two principles on which people act in their dealings with others. Friendship, goodwill, mutual esteem and an abiding sense of the unity of interests result on the path of love. Fear is destroyed, along with distrust and misunderstandings.

Hatred leads to opposite kinds of results; misunderstandings increase, and distrust is the prevailing characteristic. Hatred is the cause of all quarrels and wars.

Where love would unite, hatred would separate and antagonize. If you wish to live peacefully with the world you should follow the line of love. It may be that at times gain seems to lie in the grasp of the nation that is ready to help itself at the cost of others; but the taint of selfishness is sure to contaminate the national conscience, and bear fruit, in due course of time, however tardily it may be.

To the nations of the world Jainism proclaims with the voice of thunder to-day: Come brethren forget your enmities and your hatreds; embrace one another like brothers; you don't need to shed each other's blood. Away with the armies and with your armaments! Men are already groaning under the burdens of taxation, and will perish before you know where you stand. Learn to live by *ahimsa*, and love one another. You shall not need to arm yourself to the teeth any more. Do you think armies and warlike equipments can afford anything like real protection to you? Look at the fate of the great white Czar of all the Russias! He was slain by his own helpless peasants who only a few days before dared not stand in his august presence without trembling! Gone is the Kaiser too, who was the lord of mighty armies!

The surest means of safety is love, and nothing but love! But it must be an emotion of the heart—a real live sentiment that stirs us constantly to action—not a mere wordy avowal. Where love reigns, there is no room for fear. The science of modern politics is at war with the Science of Peace, and has led us into trouble and the difficulties which the statesmen are unable to solve satisfactorily because of their selfish motives. Let the Doctrine of Love, as implied in the Message of *AHIMSA Paramo Dharmah*—non-violence is the highest Religion, as taught by the Great Tirthamkaras—now replace the mad rush for power and personal self-aggrandizement, and self-glorification. Your reward will be sweet yet.

Let me add that only he will be found willing and able to practise *ahimsa* and universal love who has understood the nature of his soul and of the enmity of the flesh and of the friends and allies of the enemy. Only he will have his heart saturated with the ennobling, friend-making, peace-engendering emotion who knows that by loving others he helps his own soul to grow strong, while in hating any one, even a lowly worm, he only helps the enemy, that is the flesh, and weakens and enervates his real self!

In practical life, *ahimsa* will be found to be the one sure means of taming savage natures. It will civilize the uncivilized barbarian, and make him a good and desirable citizen. The householder, who is involved in the world and still very far away from sainthood, practises it with a little qualification. He cannot emulate the saint in this regard. For while the saint will hurt no one, on any account, the good layman will yield to the need for defending himself in the practice of *ahimsa*. But he will never be the aggressor himself; and when compelled to defend himself he will use only just sufficient force to overpower the enemy. The King who knows how to temper justice with mercy is therefore protected by *ahimsa*. The layman also longs to enter sainthood one day, to be able to practise *ahimsa* properly.

The Saint, who has renounced the world, and who wishes to make the conquest of his lower nature as speedily as he can, tries to observe the vow of *ahimsa* with absolute rigidity, in all respects so far as it is physically possible to do so. The highest Saints who have attained the Ideal of Life, namely, the Supreme Status, are able to practise Universal Love without any kind of qualification. Their nature is changed in the end; They attain to deification, and the Perfection of Divinity. All this is due to *ahimsa*, the principle of Love, the attribute of Gods.

From the stand-point of human psychology, also, there are two kinds of men in the world who are, or at

least should be, above racial and religious distinction. These are the really saintly men who practise Universal Love as a part of their religious discipline and the enlightened laymen who are fully impressed with the brotherhood of man, and the fact that in wishing evil to any one else one actually injures one's own soul. Observation and the study of human psychology fully support the view that a true saint will ever regard all humanity as his brethren, and will never think of hurting or harming any one in the least degree. To such a saint the practising of Universal Love comes easy. He looks upon none as his enemy. If a man abuse him, he is not displeased with him ; if one persecute him, he will be thinking of only one thing—how to serve him !

The man who does not practise Universal Love, does not Love all beings alike. He will not be loving the animals, and is sure to be indifferent even to the fate of the millions and millions of human beings whom he does not love. Many who profess to follow the ideal of love in their lives do not hesitate to devour the flesh of poor unfortunate animals.

It is idle to expect from such men that they will steadfastly adhere to the nobler view under all circumstances. During the last great European War religious priests on both sides went on blessing their own armies, and maintained that they were fighting the war of righteousness. Yet both sides professed the same religion, which was surely intended to be one of love. The explanation is that the sentiment was no deeper in their case than the lining membrane of their lips ; their hearts were not affected by it. The past history of other nations also reveals the same sad truth in most cases. Probably the only exception is furnished by the followers of the Jaina Religion, who practise the rule of *ahimsa*. It is impossible for a Jaina saint to bless any offensive weapon or armies that are marching against their fellow men. There is not one instance where the Jaina Saints have forgotten themselves and their religious obligation in this regard. The

Jaina Saint is really the one man who practises Universal Love. He will not hurt even an insect, let alone man. He has left the world behind, and will not, on any account, look back. His heart is saturated with *ahimsa*; he even controls his bodily automatism, and will never, even in thought, wish harm to another living being, be he man or animal. Really, it is only when a man has become so far filled with universal love that we can confidently rely upon him under all circumstances. He whose ideals are no longer in or of the world will certainly not degrade himself by doing base worldly things, like setting up invidious and hateful distinctions, amongst men.

Apart from the Saints, the only other class of men who are at all likely to stand firm in the belief of the brotherhood of man are those who are fully convinced of the need for practising *ahimsa* on religious grounds. You cannot expect your diplomats and politicians to fall into this class. These men are all the time actuated by greed and the lust of acquisition, and have even in sleep half an eye open to their own interest. And the pity of the thing is that while with their tongue they are uttering honeyed speech, with their hand they are actually getting ready to strike a deadly blow at those very men to whom their words are directed.

Religious men, too, will fail and have always failed to come up to the mark, wherever superstition and misunderstood theology have been the predominant influences in the human heart. Many persons have committed inexpressibly horrible atrocities on their fellow men in the belief that they were serving their god or gods by doing so, and, therefore, he or they could not get angry with them. This is the type that will again and again flout both the moral conscience and public opinion, whenever he is able to have the upper hand. Their working formula simply is: might is right!

What is wanted is a firmly rooted belief in the doctrine that makes the soul responsible for its actions in subjection

to natural laws. "As you sow, so shall you reap." There is no question of forgiveness of sin by any one; everything is governed by the Iron Law of *Karma*. As already stated, there are two ways of behaviour in relation to our fellow beings, either on the path of love, or on that of selfishness or greed. On the path of love there are peace and joy and life everlasting for the soul; on that of hatred, misery, and trouble and suffering and pain. Even in worldly matters hatred involves trouble for oneself and one's community, though at times we seem to thrive on the spoils and booty secured by unrighteous means. Past history, however, is there to show that never has an empire of men at any time survived a policy of selfishness. For a time, no doubt, they flourish, and then come to an abrupt end. Yet while they are flourishing they all imagine that they can for ever go on dominating others with impunity.

The fact is that the selfish are always making enemies for themselves all round, at all times. These enemies for a time are unable to combine or overthrow the foe, but whenever there is an opportunity they strike an effective blow. In hatred energy is needlessly dissipated, and some day the hater is exposed on more points than he can defend adequately and is brought low at once. The danger in the case of great empires which are founded on the foundation of selfishness and hatred is that the virus of hatred spreads in their own community in the end, surely enough, so that he who would rule other communities by trickery and diplomacy in course of time will find his own people becoming affected by these undesirable traits of character when confidence will be undermined, patriotism destroyed and good-natured co-operation replaced by unhealthy individualism. When this happens the doom is sealed, and nothing can avert it.

The Jaina doctrine of Universal Love *(ahimsa)* which is altogether scientific and grounded on natural laws, is the one thing that is needed if we are ever sincerely to get over our

prejudices. Nothing else will ever succeed. Can we not rely on the modern civilization to exclude prejudice from the hearts of men? I do not think we can.

Shall we not be able to arrive at the era of peace on earth through materialistic training and the treaties of nations? Most certainly not. For materialism only offers peaceful rest in the grave to the individual, and only cares for the society; but the curbing down of passions is a matter of the individual heart, and materialism possesses no sufficient inducement for its accomplishment. It is, in reality, our materialism that is responsible for much of our greed and covetousness, and, through them, for our hateful deeds. It will be a bit of very agreeable news if materialism were to start teaching renunciation. As for the treaties of nations, did we not observe their real value during the last war? Why compel me to say that to him who thinks he is strong enough to defy the whole world the treaties have not as much value as the scrap of paper on which they are written?

Neither superstition nor general education on materialistic lines will, then, be found adequate to change the hearts of men. What is required is the knowledge of the Laws of Nature that come into operation in connection with our emotions, and how they affect the soul and the relations of nations and communities of men. For once it is recognized that the soul is an entity whose welfare is of paramount importance and which is affected by its emotions and beliefs —beneficially by the emotions of Love, and most harmfully by those of selfishness and hatred—men will certainly refrain from doing what is harmful, and adopt the rule of Love.

Although it is not possible to do anything like justice to the subject in the course of the present speech, still some indication must be given of how the consequences of evil, and in general of all actions (*karma*), are forced on the soul. Now, it has already been stated that every action engenders or modifies, that is to say, strengthens or weakens, an

existing tendency in the soul. The sum total of these tendencies is what is termed character, or disposition, which goes with the soul, and takes part in the shaping of its future destiny. The explanation of how this is brought about is this: all these tendencies are powerful active forces which during life are constantly urging and moving us for various ends. After death also they remain active, and continue to vibrate. They have no hands and feet to set in motion then; but they work on the matter which the soul absorbs in the shape of nourishment, as a growing embryo, and with their agitations or vibrations mould the impregnated lump into shape and form. The symmetry of the limbs and form, the excellence and even the existence of the mind and brain, are thus directly dependent on the working of the store of the tendencies which one brings with him from his previous life. Where the agitations are too violent, for instance, it may be taken that the excellence and symmetry of the mind and bodily organs will be impaired. This is just a mere indication of how the law of *karma* is put into operation to the advantage or disadvantage of an individual.

Now my point is this that in order to impress a rational mind, like that of a modern boy or girl, you have got to convince him or her of the need for peacefulness and alter his or her emotional nature, destroying the element of savageness and barbarian greed from the heart. A rationally inclined mind can never, for all times, be impressed with dogma and ill-founded reason; and without the training and control of the emotions, it is not possible to make a man a real lover of peace. And the test of the real love of peace is that one should cheerfully offer his cloak also when his coat is claimed at law.

The need for the giving away of the cloak over and above the coat will become more clearly impressed on the mind if we remember that many people and nations are now

sitting tight over the properties and rights of others. Do you think you have a right to dream of Universal Peace unless these peoples and nations have that restored to them first which has been taken from them? Do you even think that you are honest in talking of such a peace when you do not begin by handing back the spoils and the loot? Let me tell you as a student of human nature that no amount of soft words and platitudes and pious wishes will ever mend matters. All talk of mutual understandings and all that sort of things, too, is a pure wasting of breath.* There is only one thing that can be effective, and that is renunciation which will compel the robber to restore what he has taken from his victim, the grabber to refund what he has grabbed from another, and the imposer of a yoke to remove it from the neck of the people on whom he has placed it. But such renunciation is only possible for him whose heart becomes saturated with the doctrine of mercy and love, that is *ahimsa*, and who feels compelled, by an internal longing, all his own, to put it into practice at once.

Why certain religions failed to maintain peace even among their followers in the past was because they failed to eradicate excessive greed and pride and lust from the hearts of their followers, who repeated the scriptural text that enjoins the practising of love all right enough, but allowed it to be swept away from the mind by their rising passions, greed and pride and lust. In fact, certain religions directly fostered fanaticism itself.

Modern education is also not able to encompass the curbing down of the surging savage emotions and strong lust. They are beyond its scope and programme, as a matter of fact. The root of ethics with the moderns is only the social well-being of the community; individual good is bound

* Do not the victimizer and the victim, the ruler and the ruled, the bleeder and the bled understand each other already more than sufficiently?

up in the social good, and may have to be sacrificed if necessary for the good of the greatest numbers. The individual and the society are therefore not always at one on the ethical side of life, and whenever a man has the prospect of making a big gain he may begin to think how he can avoid the social law or escape detection. In religion the foundation of ethics is made to rest on the Ideal of Divinity which, being the embodiment of Immortal Life, Omniscience, Bliss and Infinite Power, is greater than all the world's temptations put together. It is the love of this Great Ideal and the fear of the consequences of evil acting which constitute an effective check on our savagery and lust and greed. And the greater the lucidity with which the mind comes to adhere to these two points the greater will be its faith in them. Hence the importance of scientific explanation on which Jainism insists.

As I have said already, the foundation of almost all other religions is laid on the scientific basis in reality, but it has been obscured by the employment of the allegorical script. It is possible to get at the truth even now. I now ask you to look into your scriptures once more from the allegorical standpoint, and see if you do not discover real beauties in them. My own writings will help you in this enterprise, in which I wish you good luck from the bottom of my heart.

Let me say one word more as to the difference between the modern thought and Religion when properly understood. Modern thought has confined its attention to the world of the senses, where brute nature is found to be red in tooth and claw. It knows nothing of the Kingdom of the Soul, or the Kingdom of God, which is within. It therefore from its own point of view rightly points out the main characteristic of life which is struggle for existence and the survival of the fittest. There is no question of moral fitness here; but only of the physical and mental, that is to say,

intellectual fitness. Religion, on the other hand, shows what enormous and almost incredible possibilities lie within our reach if we would cultivate inner tranquillity on the lines of the *ahimsa dharma*. And let me further add that in Jainism there is no possibility of any one's being persecuted on the ground of his being an enemy of a god. In Jainism there is no place for such a contingency, as it does not acknowledge the being and existence of any creator or ruler divine or manager of the world whose enmity man could possibly incur. The Perfect Souls are the only Gods in Jainism; and none else! Thus Jainism is the true refuge for all afflicted souls and all beings.

I might point out that materially also the probabilities are that no one who practises the *ahimsa dharma* sincerely and from his heart would be a loser in the long run; for the law of the correspondence of emotions makes it clear that similar emotions are roused and excited in the hearts of men on almost all occasions. If I give away my cloak also to a man who is unjustly seeking my coat, he is sure to repent of it in a majority of cases and become my friend. There are some really bad-natured men also, but their number happily is not very great, so that in the great majority of cases the rule will hold good and the evil doer chastened and reformed by the superior kind of the emotions of love of his victim. Those of the evil-doer's friends also who come to know of the incident will generally put him to shame and reclaim him.

To sum up: if you want to establish lasting peace on earth you must make men love one another. But you cannot change men's hearts by a mere stroke of your pen, or by preaching to them a sermon on sympathy and good-will; you must engender the emotion of love by showing the paramount importance of its need and value in the first instance. What is needed is the broadcasting of the kind of education that will excite the sentiment in the hearts of men

on natural and rational grounds, and will fill it with love and keep it filled for all times. Nothing else will ever succeed, as is manifest from a perusal of the pages of the World's History and the records of the religious persecutions in the past. Jainism to-day invites the world, through this great assemblage of its leaders, to study the Science of Love, that is the Doctrine of Ahimsa, to be able to put an end to all forms of hatred and prejudice and to fill the hearts of men with love for one another.

Victory to the Ahimsa Dharma !

IDEALS FOR A NEW WORLD ORDER*

There is no doubt but that all is not well with the world and that it is not getting smoothly along to-day. Men are troubled with various kinds of forebodings about the future, and are anxious to find a remedy for their troubles. Many people are to-day looking up to religion to come to the aid of humanity.

And, no doubt, Religion can help humanity at this juncture, if its guidance is accepted in the proper spirit. But religion does not acknowledge any such thing as the need for a new world order or of new ideals. Let me explain that while reform is possible in those departments of life which deal with the physical and the social side of things, there is and can be no room for the reformer's activity in religion, when properly understood. To be sure, all have not understood their religions properly, and it is necessary that they do so now. To this extent there is certainly room for reform and the introduction of new thought or ideals ; but once it is realized that religion itself is a science and was founded by MEN who knew and understood it as a practical and perfectly rational and consistent system, founded on the Laws of Nature, and that the last word was said on the subject long centuries or rather many millenniums ago, it will be perceived that there is and can be no room for the introduction of new thought anywhere in it. One might as well think of reforming Mathematics, or Geography, or any other exact and precise science ! Reform in religion can and does only mean one thing—the removal of all that is a base accretion to the original doctrine, the rectifying of all departures from the enjoined practice.

That religion is a science will astonish many men, perhaps most men, to-day ; and, unfortunately, I cannot

* Delivered at Morrison Hotel, Chicago, under the auspices of the World Fellowship of Faiths on the 1st of September, 1933, at 8 a.m.

undertake to remove the obscuring veil in the course of the present speech, for want of time But I will content myself by merely saying that a study of comparative religion at once reveals two things, in most religions, namely, a surface dogmatic creed which differs from all other creeds and harmonizes fully with none, and an undercurrent of rationalized doctrine, which is common to all religions and religious systems, and which can be readily reduced to a scientific form with a little effort.

To take but one instance, that of Christianity, with which most of us are familiar : it has its gnosis, or secret knowledge, as well as an exoteric form. Of these the secret teaching is found to be scientific and in agreement with the true tenets of all other similar systems and creeds, but the *exoteric form is not in full agreement with any one of them*, not even with Judaism and Muhammadanism which are most intimately related to it.

I shall now show you from the writings of the most authoritative Christian sources that Christianity had really been understood at first as a science, though it could not be preached openly, for fear of the 'swine' and the 'dog.' Origen defines religion as a set of "laws which insure happiness to those who live according to them" (Ante Nicene Christian Library xxiii. 194). In the 24th vol. of the A. N. C. L. series it is said :

> "For scientific knowledge is necessary both for the training of the soul and for gravity of conduct . . . For what is useful and necessary to salvation, such as the knowledge of the Father, the Son and the Holy Spirit, and also of our own soul, are wholly requisite ; and it is at once beneficial and necessary to attain to the scientific account of them."—p. 126.

I shall now show you by going over the subject of salvation, point by point, in the writings of the Ante Nicene

Fathers that it is a complete and systematic presentation of a whole department of scientific thought, concerned with the salvation of the soul. Many more quotations under each head are available, but I have to confine myself to the time limit for this address. I am also abandoning many points for which there is no room at present at my disposal.

1. *Immortality of the soul :*

   a. " Neither can they die any more" (Luke, xx. 36).

   b. " The soul being incorporeal is simple; since thus it is both uncompound and indivisible into parts. It follows...that what is simple is immortal...and what is subject to dissolution is compound; consequently the soul being simple and not being made up of diverse parts, but being uncompound and indissoluble, must be, in virtue of that, incorruptible and immortal " (Ante Nicene Christian Library, xx. 115).

2. *The fulness of knowledge :*

   a. " In whom are hid all the treasures of wisdom and knowledge " (Ephasians, iii. 4).

   b. " For there is nothing hid which shall not be manifested ; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear" (Mark, iv. 21—23).

   c. " For the knowledge of these things does not come to it (the soul) from without but rather it sets out these things, as it were, with the adornment of its own thoughts (Gregory Th., A.N.C.L.xx. 117.)

3. *Happiness is the nature of the soul :*

   a. " And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away " (Isaiah, xxxv. 10).

b. "But the fruit of the spirit is . . . joy . . . peace" (Galatians, v. 22).

c. "Who for the joy that was set before him endured the cross" (Heb., xii. 2).

d. "And exultation is said to be gladness . . . which is according to truth through a kind of exhilaration and relaxation of the soul" (A.N.C. Lib., xii. 361).

4. *The Divinity of the soul :*

a. "I said, Ye are gods" (John, x. 34).

b. "Let this mind be in you, which was also in Christ Jesus : Who being in the form of God, thought it no robbery to be equal with God' (Philippians, ii. 5-6).

c. "For once the crown of righteousness encircles thy brow, thou hast become God . . . Thou hast been deified and begotten unto immortality . . . This constitutes 'know thyself,' or, in other words, learn to discover God within thyself" (A. N. C. Lib., vi. 402).

5. *All souls of a like nature :*

a. "Because as he is, so are we in this world" (1 John, iv. 17).

b. ". . . For souls themselves by themselves are equal" (A.N.C. Lib., xii. 362).

c. ". . . If the heavenly virtues, then, partake of intellectual light, *i.e.*, of divine nature, because they participate in wisdom and holiness, and if human souls have partaken of the same light and wisdom and thus are mutually of one nature and of one, essence . . . then, since the heavenly virtues are incorruptible and immortal, the essence of the human soul will also be immortal and incorruptible" (A.N.C. Lib., x. 353).

d. "If therefore man has become immortal he will also be God . . . Wherefore I preach to this effect: Come, all ye kindreds of the nations to the immortality of the baptism" (A.N.C. Lib. ix., part 2, p. 86).

6. *Soul afflicted by the pouring in of matter into it.*

a. "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come in unto deep waters, where the floods overflow me" (Psalm lxix. 1 & 2).

b. "The mental acumen of those who are in the body, seems to be blunted by the nature of corporeal matter. If, however, they are out of the body then they will altogether escape the annoyance resulting from a disturbance of that kind. . . . at last by the gradual disappearance of material nature, death is both swallowed up and even at the end exterminated . . . It follows that we must believe our condition at some future time to be incorporeal . . . and thus it appears that then also the need of bodies will cease . . . The whole nature of bodily things will be dissolved into nothing" (A.N.C. Lib. x. 82-83).

c. ". . . Flesh separates and limits the knowledge of those that are spiritual . . . for souls themselves by themselves are equal" (A.N.C. Lib., xii. 362).

d. "For I know that in me (that is, in my flesh) dwelleth no good thing" (Romans, vii. 18).

7. *The body must be completely separated from the soul for salvation*:

a. "O wretched man that I am! who shall deliver me from the body of this death?" (Romans, vii. 24).

b. "In whom also ye are circumcised with the circumcision made without hands, in putting off the

body of the sins of the flesh by the circumcision of Christ" (Colossians, ii. 11)

c. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans, xii. 1).

d. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and the joints and marrow" (Heb., iv. 12).

e. "The Saviour himself enjoins, 'watch' as much as to say 'study how to live and endeavour to separate the soul from the body'" (A N.C.Lib., xii. 284).

f. "Knowing this that our old man is crucified with *him*, that the body of sin might be destroyed. . . ." (Romans, vi. 6).

8. *Desire for sense-indulgence the cause of trouble*:

a. "For if ye live after the flesh ye shall die" (Romans, viii. 3).

b. "But to be carnally minded is death" (Romans, viii. 6).

c. "For flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians, v. 17).

d. "And they that are Christ's have crucified the flesh with the affections and lusts . . ." (Galatians, v. 24).

e. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body" (2 Cor., iv. 10).

9. *The Path is threefold*:

a. "Be ye doers of the word, and not hearers only, deceiving your own selves" (James, i. 22).

b. "And ye shall know the truth and the truth shall make you free" (John, viii. 32).

c. ". . . The first change is from heathenism to faith . . . the second from faith to knowledge. And the latter terminating in love, thereafter gives the loving to the loved" (A.N.C. Lib., xii. 448).

d. "Love is the keeping of commandments . . . and the keeping of them is the establishment of commandments from which immortality results" (A.N.C. Lib., xii. 375).

10. *Deification the result of following the Right Path:*

a. ". . . Practical wisdom is divine knowledge, and exists in those who are deified" (A.N.C. Lib., xii. 378).

b. "That ye might be filled with all the fulness of God" (Eph., iii. 19).

c. "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph., iv. 13).

d. "That ye may be perfect and entire, wanting nothing" (James, i. 4).

e. "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us" (Romans, viii 18).

11. *The effect of deification:*

a. ". . . there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev., xxi. 4).

b. "In the soul the pain is gone, but the good remains; and the sweet is left, but the base wiped away" (A.N.C. Lib., xii 364).

c. ". . . they are called by the appellation of Gods" (A.N.C. Lib., xii. 447).

d. "... to be a light, steady, and continuing eternally entirely and in every part immutable" (A.N.C., Lib., xii. 448).

12. *There will be no falling back from the condition of Godhood.*

a. "... and they shall reign for ever and ever" (Rev., xxii. 5).

b. "... his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel, vii. 14).

c. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ..." (Rev., xxi. 27).

d. "For it is impossible that he who has once been made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained the 'light inaccessible' for reverting to the good things of the world" (A.N.C. Lib., xii. 316-347).

Such, briefly, is the scheme of the Science of Salvation which has remained hidden from the generality of men thus far. I may say that the same is the teaching of every other rational religion in the world, so that all have really taught the same thing, though owing to the employment of the allegorical style their teachings have appeared to be different and conflicting, the one with another.

Now, I maintain that the real thing is not the dogmatic creed which is the cause of our quarrels with one another and of the wholesale bloodshed that has taken place in the name of religion itself in many countries and in many ages in the past, but the undercurrent of Scientific Thought which has always tended to remove the differences of belief and to make men feel that they were real brothers to one another. In a

word, while dogma will lead to disputes, estrangements and unholy wars, the Science of Religion will bind together all humanity into one unbreakable bond of Brotherhood, founded on the most durable of all bases, that is, the foundation itself of the ETERNAL SCIENCE OF SALVATION.

Dogma and dogmatic theology arose in the past in this way: after Religion had been established and founded by MEN who had attained to the highest Perfection, namely, the Perfection of Divinity, with its aid, its doctrines were allegorized by poetical enthusiasts, in different ways, in different lands, with the result that although the underlying doctrine remained identically the same in all cases, striking differences, because of the diversity and strangeness of personifications, that is to say, because of the gods and goddesses of the different Pantheons, became patent on the surface. And as people are not born with an understanding of the significance of the allegories composed by poets, a time actually arrived when people began to look upon the diverse gods and godesses as real living beings, and began to worship and idolize them in all sorts of ways. The knowers of Truth Divine were now very much reduced in numbers, and were persecuted by those of a violent nature in the opposite camp. About the time that the New Testament of the Bible was composed it had come to be recognised as a counsel of wisdom not to cast one's philosophical pearls before the swine; and the fools were also kept from approaching the Science of Religion. The reference is to the text which forbids the giving of the children's bread to the dogs. The dogs are the fools of Religion, while the swine represent the knaves; and the preachers of the Truth had to guard against both the fool and the knave, inasmuch as a fool was sure to talk, and thus give away the secret. Those who read the gospels and the epistles in the plain sense of the words, therefore, only misdirect themselves. The plain sense of the words was intended to turn away the fools and the knaves. The true doctrine,

which required an opening of the understanding, was imparted in secret, to the chosen few. The same is the case with the Old Testament. To-day men read it as if it constituted a historical record; the Jews, also, read it in the same way. Yet we know what a Jesus would say to them if he stood among them: "Woe unto you lawyers! you have taken away the *Key of Knowledge*; ye entered not in yourselves, and them that were entering in ye hindered!' Surely, this meant nothing if not this that the way in which the Doctors of Theology were reading their scripture was not the one that led into the Hall of Understanding, but one which led men astray! The epistles all endeavour to reveal the hidden secret of the New Testament teaching in various ways, but always so that the fool and the knave may be thrown off the scent.

This much is sufficient to show that the surface view, that is to say, the view which is presented on the surface of the allegorical scripts, is not the right but the wrong one. I could show, and have done so in several of my books, that the argument applies equally forcibly to the Scriptures of Hinduism, Muhammadanism and Zaroastrianism, as well as to the teaching of Lao Tse in China. Most, if not all, of the mythologies of the world also have to be read in the secret sense, if we are to get at the kernel of Truth embedded in them.

Now, mark the peculiarities of what I have termed the undercurrent of scientific thought: it is the same identically in each and every case, and always reveals a grounding of scientific laws governing the relation of soul and matter, revealing the natural perfections of the former if and when rid of the unwholesome companionship of the latter. In a word, all religions through this secret scientific undercurrent of thought teach with one voice that the Soul is a simple substance, and, as such, eternal and indestructible, that matter is also an eternal and indestructible substance, that the union of the soul and matter is the cause of untold misery and

death and reincarnation for the soul, and that it can escape from the influence of matter by freeing itself from desire, since through desire alone is it rendered vulnerable to the onslaught of the foe (matter). Divine Perfections are revealed in the nature of the Soul when it is rid of matter and flesh, and, therefore, it is correctly said: "Be ye therefore perfect, even as your Father in heaven is perfect."

It will be now obvious that religion is the one means of removing our differences and uniting us into one bond. The only condition is that we should understand it scientifically. In the past this has not been done, except in Jainism, and, therefore, you find the Jainas to be the most peaceful and tolerant of men. For it is impossible for any one who has understood the nature of Religion to entertain any kind of hostile feeling for another man, especially when he also practises the same doctrine. *Vatsalya* is the quality which a right-minded believer in Jainism should possess; and *vatsalya* means nothing less than the love the cow bears for her calf.

To come to the need for reforms, or new ideals, which is the subject of the present discourse, we must realize that the modern civilization is opposed to religion in many particulars; it is essentially soul-less while Religion insists on the welfare of the soul being always kept in view. Why Materialism has proved irresistible is because its results appear, at first sight, to be the most helpful and beneficial for man. But this is only when we forget that the world is set in a direction opposite to the everlasting Good, and that the comfort and ease of the body or the flesh do not mean anything less than utter ruination of the dearest and the best interests of the soul. Science has yet to learn that the Ancients were not all baby monkeys, and that some of them attained to a Fullness of Knowledge of which it has no conception or inkling whatsoever, in spite of its proud boasts of various kinds in the department of research. Let me add that the Ancients too could have given us a heritage of the material

sciences, if they had chosen so to do, but they knew very well that all such sciences only tended to divert the attention from the real side of life, made man a slave of the senses and the world, and led him to worship Mammon instead of 'GOD'!

Even to-day if you want to introduce real reform you will have to always bear in mind the fact that only two alternatives are open to man: on the one hand the pursuit of materialism that places the body in the forefront of things, and loses itself in studying its needs; and on the other, the devoting of attention to the Soul which is the repository of all Divine Perfections and Joy. On the first path, you may ameliorate sickness and misery to a certain extent, but you also produce them and that on a much grander scale. Greed is the prevailing passion, and death the only certain end on this path! On the second path, on the other hand, bodily suffering, for a short while, is cheerfully endured to attain to Life everlasting, Joy undiminishing, Knowledge unlimited! I think the case is correctly put in the Epistle of St. Paul (Romans, viii. 18).

> "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans, viii. 18.

The Path of Materialism, I have said, is the path of Greed; but Love is the characteristic of the belief in the Divinity of the Soul. Those who worship Mammon always hate one another. For this reason all purely materialistic sciences always tend to foster hatred, while Religion, whenever it is properly understood, will engender love in the human heart. It is true that to-day there is so much talk of peace and disarmament and all that kind of thing; but surely there is a great deal of difference between talk and accomplishment, and even if an accomplishment in these regards is effected, the question will alway be 'for how long?' I am quite anxious that the labours of men who are taking part in the peace movement should be fruitful, but I cannot shut my

eyes to the natural law which says that without love no lasting peace can be maintained in the world, and that without Religion you cannot have true love. Let me repeat, Materialism is based on the needs of the flesh, and the flesh wants more and more of the worldly goods for its ease and comfort, and that the worldly goods are not available in such abundance as to shut out jealousies and rivalries and the grabbing spirit of covetousness.

What changes are desirable in our ideals to-day then ? I would like to answer this by saying that the first need of the moment is the understanding and the imparting of the true teaching of Religion, freeing it from unholy allegory and misleading metaphor. I should like to see all boys and girls taught the Science of the Psychology of the Soul in a simple easy way. Other sciences should be read certainly, but the Science of Salvation must reign supreme. All human activities work best when controlled and guided by Religion. As for morality let our teachers be not dancers and acrobats, but learned holy men who understand and practise Religion in the proper spirit, and let the schools for morals be not theatres and cinemas but properly constituted Universities and the abodes of the Pious and Sainltly Professors of the Science of the Soul. Theatres and cinemas can be easily improved to leave out such themes as that of woman's frailty and the sexual lapses of men ; they can be impressed into service for educative and uplifting purposes. In all departments of life we should cut down the seed of devastating greed, and replace it with the spirit of renunciation, even though the layman may not find it easy at once to give away his over-coat also when a claim is made for his coat. If we work in this spirit the end cannot but be a happy one, so that we shall find that all the cause of the topsy-turvydom of our affairs is really our soul-less materialism and the boast of the sciences that are aiming at the building of a Tower of Babel, to bring down the heaven on earth for the benefit of the flesh.

HOW MAY MAN MASTER FEAR ?*

In the Religion founded by MEN who attained to God-hood and became Omniscient, namely, in Jainism, two remedies are provided to overcome fear. These are Knowledge and LOVE, rather *Universal Love.*

It will be seen that fear is either due to our ignorance of the true state of affairs or to a lack of love on our part. Sometimes we fear needlessly; and in such a case knowledge of the true facts will at once dispel it. Knowledge will also remove such unwholesome feelings as the fear of calamity and death.

The soul—true knowledge will surely reveal the existence of the soul—is immortal; it is really not subject to birth and death; but owing to the association with the body of flesh, death and disease and ill-luck are thrust upon it, and it has no alternative or choice, except through knowledge and faith. When right knowledge of the soul-nature is acquired the fear of death becomes a laughable impossibility with the true believer. Many souls have already attained to Immortality, and are now enjoying it. They are deathless, sorrowless, painless at the same time as they enjoy Eternal Life, Eternal Youth and perfect Happiness. THEY are all-knowing and all-perceiving. He who knows himself to be like Them can surely have no occasion to fear death, or any other form of calamity. He works in the certitude that all the above-mentioned attributes are his already, and he has merely to put off the body of flesh which is the real enemy. We fear calamity and death on account of the love of the body; hence what room can be left for fear when the ideal is to become separated from the body itself?

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* Delivered at 8 a.m. on the 13th September, 1933, at Morrison Hotel, Chicago, under the World Fellowship of Faiths.

The Jainas are inspired by the example of their GUIDES who are called Jinas or TIRTHAMKARAS; and work in confidence and tranquillity. They are not upset by anything in the shape of ill-luck or disturbed by calamity; death itself has no terrors for them.

This is the way of conquering ignorance by means of knowledge of Truth. It may be added that only he who has no fear of death or calamity in his heart will be able to practise UNIVERSAL Love fully, no one else. For we kill and fight with others only to satisfy some one or other of the bodily appetites, never for the heavenly goods, that is to say, for the sake of the soul. Even where religious hatreds have led to bloodshed in the past the cause has not been the realization of the soul-nature as it really and truly is in itself, but some misunderstood dogma of allegorical origin that seemed to inculcate the belief that the favour of an external god or gods could be had by waging religious wars. It is obvious that he who understands the nature of his soul will at once get rid of the superstition that any real benefit could be secured to the soul that way.

To come now to the value of Universal Love (*ahimsa*) as it has been termed in Jainism: if any one ask me what is the one remedy for bloodshed, hatred and warfare, I would unhesitatingly say *ahimsa*, as it is explained in Jainism. If you want to live in peace with your neighbours, if you wish to abolish fear altogether from your heart, then practise *ahimsa*, that is, Universal Love. For the measure of the freedom of one's neighbour is the measure of one's own freedom, in truth.

Through political fear and national narrow-mindedness we are never at peace with any of our neighbours in reality. This is only too evident from the enormous sums we are spending on maintaining military strength and naval and air fitness to deal an effective blow at a moment's notice to any one on our national frontiers. If we really love our

neighbours, we need no armies nor armed forces. The truth, is that in our heart of hearts we are fully convinced that we do not hold our interests to be identical with those of our neighbours; and our neighbours are also alive to the fact all the time, and are not actuated by love towards us in any sense. Men are groaning under the burdens of taxation already. If there is another war on anything like a big scale, there will be nothing but utter ruination for humanity.

We live in fear daily, nay momentarily, of all men, and the nations of men. And we, too, try to spread fear amongst others, in our own turn. Fear is the prevailing weapon of the diplomat. He succeeds only when he is able to frighten his opponent into submission, by terrifying him with the consequences. In small matters of daily life, too, the same policy of 'higher' diplomacy is impressed into service, unwittingly, by men.

If we loved one another, really, things would take a very different turn. For love breaks down all barriers and harmonises and unifies differences. Our neighbours are not really our enemies by natural instinct; we have made them so; and they have strengthened the unholy feeling. If we treat them as we treat our own brothers and sisters in a family they will never become our enemies. One's brothers and sisters seldom turn against one, and if they do so, which is a very rare thing, they can be easily reconciled again. Why should it not be like this with one's neighbours and even with remotely placed nations?

The reason is that we watch over the interests of our blood relations, but not of any other people. On the contrary, we are ever eager to take advantage of others if we find them nodding! It is of course possible to deceive some people for a time, but no one in the whole world is such a big fool as never to perceive what our intentions really are; and when the true state of affairs is discovered cheated the party must naturally become an enemy of the cheater.

If we are aspiring after freedom and liberty for ourselves, we shall have to confer them first of all on our neighbours, remote and near, and to restore what we have robbed another of by trickery or force of arms.

Is this a big order, in any sense ? No, by no means, if the ideal is to be rid of fear altogether and for all times.

We should in this Hall realize that the world is set really in opposition to the Soul, or, as it is put in the Bible, to God. What shall, then, a man or a nation, gain by world-conquest if it will lead to the ruination of the souls ? You may prosper for a time on the path of selfishness and hatred in this world ; but even here the triumph of the selfish is never permanent and secure ; it is sure to be brought to nought one day. Unfortunately the intoxication of power is very terrible and overpowering ; and while it lasts it leads men to think that they are very clever and able to get over all situations. This is the great delusion.

Knowledge of the Laws of the Spiritual nature and Universal Love will, then, alone rid us of fear and make us God-like.

The question which now arises is : what is to be done to give a practical shape to these suggestions ?

In answering this, I would say that we should do everything that should be done to make men understand their Spiritual nature, and to practise Universal Love (*ahimsa*).

The men of to-day are very shallow-witted and too impatient to undertake an arduous task like the study of Religion as a science. They are ignorant of the laws that operate on the spiritual side of life, and know nothing of the psychology of the soul, and yet have not the least hesitation in pronouncing an opinion of their own on the most troublesome of the problems of religion, not hesitating even to differ from the teachings of the Founders of their own Religion, as if they themselves were equally qualified to speak on the subject. This is due to the modern

tendency which lays a premium on the power of expression, and does not insist on the need for precision, in other words, which encourages expression at the cost of deliberation. I do not want that superstition should be encouraged or that men should be forced to accept what is unacceptable to reason itself, but I do say that the hasty rejection of a doctrine by a mind that is not really in a position to have an opinion of its own is to be condemned. It is true that religion has been generally misunderstood in most instances by man ; but it is at the same time true that religion itself can be expressed, and in Jainism is found to be expressed, with mathematical precision, and in a manner which is completely acceptable to the intellect. If your own religion has not thus far been expressed and explained that way, you should try to study it on scientific lines, and as I have shown in my books you will be surprised to find that, when properly understood, your own religion in most cases will be found to tally, word for word, with the scientifically explained Jainism.

It is necessary that scientific thought be brought to bear on the study of religion to-day ; for it is impossible to expect that superstition can in this age of enlightenment and rationalism be expected to hold the thoughts of men or to mould their character. Let me say that unless the right kind of emotions are evolved out or developed by the individual he will be always a danger to himself and his community and the world at large. He is sure to injure his own soul ; and what harm may not be expected from a person who is incapable of protecting even the interests of his own soul ?

The very first thing you have to do is to change the atmosphere and the method of education of the universities and educational institutions. The boys and girls that emerge from our universities may be very clever so far as mere facts and figures go ; but they have no higher character

than a refined sensualist's, from the standpoint of religion. They do not understand the need for the practising of Universal Love, but are fully impressed with the teaching that nature is characterized by a struggle for life and the survival of the fittest; and, let me add, are quite prepared to wipe out the weaker nations whenever it is found convenient to do so. They have no respect for their own souls, and surely you would not expect them to have respect for any one else's soul or life in the world.

Now I must tell you how we, the Jains, tried to achieve the ideal in practical life in India. We laid down four ideals of life as follows :—

1 *Dharma* (religion or a life of piety),
2 *Artha* (wealth or acquisition),
3 *Kama* (pleasure),
and
4 salvation or *moksha*.

You will notice that in the West you have only two of these ideals really operating on the mind, though some talk and think of religion also; but that is done in a way that has estranged the homage of the rationally inclined people, whose number, by the way, is very great.

Now in India, we taught our boys and girls the first duty of life to consist in *dharma* (religion), that is the practising of religion. Wealth is good only if acquired without violating the strict demands of religion. If it is acquired otherwise it will lead the acquirer's soul into terrible conditions after death, and also of those who knowing how it is acquired do not get rid of it, but settle down to enjoy it. Acquisition must, therefore, be made subordinate to Dharma.

And the rule with *kama* or pleasure is this that if your expenditure is beyond your means, or the sense of pleasure opposed to the dictates of *dharma*, you will get into trouble in this world as well as in the next. Pleasure must, therefore, be subordinated to *artha* (acquisition) and *dharma*.

(religion) both. A spirit of contentment must dwell at all times in the heart of man if he is to tread the path that leads to bliss.

In addition to these ideals special stress was laid, in education, on the need for the practising of *ahimsa*, that is universal love, without which you can never hope to turn your enemies into friends. *Ahimsa* is really the true policy for nations; for it is the only thing that inflicts no wound, and heals up all sores of all kinds whatsoever.

Now, the stage of education was the first *ashrama* of life. The word *ashrama* means a stage. Life was divided into four stages, namely, studentship, or the age of study, the householder's life, retirement and world flight, called *sannyasa*.

The first of these stages is really the foundation of morality and love; for it is the time when character is built and convictions formed. If the student emerges from his *alma mater* with evil convictions and inclinations filling his heart, his future is ugly and he is a menace to the society and the world. Emphasis was, therefore, laid on the kinds of ideals that were to be allowed to enter his mind during that period, and his preceptors took every care that he did not value the goods of this world and that of the other in a wrong manner. When he left for his home, on the completion of his education, he was a model of goodness and virtue and enlightenment. He had no superstitions to warp his judgment; but understood his religion and the soul nature in the scientific way. His being was thus a force that was, in the fullness of time, to be released for the good of all the world. The greatest thing about him was that he understood clearly that it was better to die in saving another than to sacrifice even a worm to prolong his own life.

When he married and settled down in life, he entered the second *ashrama* or stage of life. Here at the very outset he was impressed with the need for the practising of religion in the most impressive of ways. In the Jaina

marriage ceremony, as also in the Hindu ritual, an absolutely essential item is the circumambulation of the Sacred Fire seven times. The Hindus have it that Agni (Fire) is one of their gods, who is invited on the occasion, to witness the ceremony and to bless the couple. The Jainas have an easy explanation of their ritual. Fire stands, in symbolic thought, for Renunciation that cleanses and purifies. When the marrying couple are made to go round the Sacred Fire seven times, they are to realize, from the sacred symbolism (and they must never forget it) that the aim of life is not to lose oneself in pleasure, but Renunciation. They are to impress this on their minds each time that they go round the Sacred Fire! The need for the injunction is really very great at the moment; for married life, on account of the pleasures it affords to the participants, the birth of children, the intoxication of wealth and power, and the like is not unlikely to become too powerful a distraction for many.

It is only from the men and women who have been fully impressed with the need for practising universal love that the world can expect peacefulness and goodwill. I may add that a study of the Jaina Puranas will show that this was not anything like an unattainable ideal, but a matter of common achievement. If the Aryan Empire was able to hold together from the remotest of hoary antiquity down to the modern times it was because of the Aryan Youths, who were well-equipped, not for killing out their unfit brethren, but for helping all, and also themselves, to live and flourish. Its downfall in modern times is due to the lack of well trained noble-minded men. Pride and arrogance came to take the place of love and meekness in recent times in the hearts of the Aryan youths, and we witnessed the advent of the Muhammadans and then of the British in a short time.

If you are anxious to benefit by our experience, you should first understand the significance of the *ahimsa dharma*, in the scientific way, and then see that your boys

and girls learn on other things before they have their minds filled with the spirit of contentment and universal love. Then alone will they love peace, and respect all life.

The other *ashramas* need not be described in to-day's address as they are outside our present topic.

It only remains to consider how the rule of Love is to be enforced all over the world. Obviously, no one can be made to love another by a mere order to that effect. Love is one of the most powerful of emotions; and emotions cannot be forced upon anyone, but may be engendered by convincing him of our goodness, or of the need for Love. What is needed is a general education of the right sort. In a word, if we want to make our enemies love us, we must affectionately educate them in the principle of Universal Love. If this is supplemented by the broadcasting of the Truths of Comparative Religion, which are, in reality, one all over the world, the religious differences of men will all be removed at the same time. If we are really moved by sincerity in this regard, I have no doubt that we shall meet with full success sooner than in any other way. I look to the great Liberty-loving American nation to take the lead in this matter to-day. To the Hindus, too, I say: if you wish to enslave the Muhammadan heart, gather together the real precious Gems of Islam, and publish them in millions and let every Muhammadan have a copy of the book. The English can be made to give back the Sacred Land of India easily, in the course of a few years, if you convert them to true Christianity, in the first instance, and make them appreciate the creed of giving the cloak with the coat, when the latter alone is claimed. You need not non-cooperate with them at all. Let sincere love and the true sympathy, born of religious understanding that illumines and illuminates the heart at the same time as it removes the differences of dogmatic origin, endear us to one another; and you will find the cloak being offered with the coat before the World is many years older in age!

THE NEED FOR THE JAINA DOCTRINE IN THE WORLD OF TO-DAY*

Adi Purusha, Adisha Jina, Adi Subidha Kartara,
Dharma Dhurandara, Parama Guru, namaun Adi Avatara !

Translation.—To the First Perfect Man, The Lord of the Conquerors, the first Most Excellent Adjustor of things,
The Support of Dharma, the Supreme Teacher Salutation !

There is a story of two brothers who once upon a time are said to have taken the offerings of their respective occupations to their god. One of them was the tiller of soil, and the other a keeper of sheep. It is said that the offering of the keeper of sheep was accepted but not that of the other.

To me this story conveys a very important lesson. For Soil is the symbol for matter, and the tiller of soil is the representation of him who is given to the study of matter, whose cult is matter, and whose religion is Materialism. On the other hand, sheep is the symbol for life, and *Lamb* the abode of very many excellencies of the Soul nature, in metaphorical thought. The rejection of the offering of the Materialistic Reason would, naturally, symbolise the valuelessness of materialism from the higher standpoint of Religion, while the acceptance of the work of Faith, which is the keeper and protector of Life, hence of souls, shows that its work is to be lauded. We thus have two standards of values, which may be termed the *Abel* and the *Cain Standards*.

The Abel standard appreciates such things as excellent Meekness, Renunciation, Universal Love (*ahimsa*), the giving away of the coat and the cloak when only one of them is claimed at law, and the like. The Cain type finds pleasure in amassing wealth, surrounding oneself with luxuries and

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bodily comforts, sitting in high places, wearing long robes, uttering long prayers. Men who follow the Abel standard attain to increasing felicity in their subsequent incarnations, and finally to Godhood, becoming Immortal, All-knowing, and Blissful. Those who pursue the Cain standpoint may possess large banking accounts, beautiful and beautifully furnished houses, large estates and kingdoms, lovely robes and may command the homage of their fellow-beings. Those who follow the Abel standard make themselves destitute of money, are humble and meek, and lowly; if they have money they do not boast of it and will not employ it as a means of gratifying the animal passions. The followers of Cain believe in an end in the grave, and are unable to try to override death, and disease and calamity, as those of Abel shall certainly do one day.

In all religions these two types are distinguished and their values pointed out in some form or other. In Christianity it has been said :

" Blessed are ye that hunger now, for ye shall be filled. Woe unto you that are full, for ye shall hunger."—Luke vi. 21 and 25.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? Whosoever therefore will be a friend of the world is the enemy of God." —James iv 4.

" Love not the world, neither the things that are in the world . . . If any man love the world the love of the Father is not in him . . . And the world passeth away, and the lust thereof ; but he that doeth the will of God abideth for ever." —John ii. 15-17.

Jainism explains, in the scientific way, that Spirit and Matter are two of the existing substances both of which are eternal. They are in union in the case of the embodied soul, but they can be separated from each other. Many persons have already separated their Souls from Matter and attained

to immortality and Godhood. The union of Spirit (soul substance) with matter is very harmful for the soul, and robs it of its divinity and eternal life. It is, therefore, desirable to separate the soul from matter. In the world there is only tribulation and calamity for souls ; but *Peace, Joy* and the Supreme Status are obtained as the reward of release from the bondage of Matter.

Materialism is not only destructive of the dearest interests of the soul in the hereafter ; it is actually the source of incalculable calamity here on earth too, only its effects are not readily perceived. Some time it takes centuries to perceive that a wrong step has been taken. At times the perception comes when it is too late.

Our problems to-day are the outcome also of the Cain standard of living. For centuries we have gone on applauding our methods because of the seeming prosperity which they brought to a section of mankind. We are at last beginning to perceive that there is a screw loose somewhere in our scheme of things, and are seeking to see if Religion cannot be employed to prop up our tottering *Tower of Babel* in some way.

Now I am going to tell you what Jainism can and will do for you if you are seeking its aid sincerely. Jainism will not support your *Tower of Babel* schemes at any time. But it is a thoroughly practical religion, and realises that full renunciation cannot be accomplished by all souls and at once. The Path is, therefore, divided into two sections, the preliminary and the advanced. On the preliminary Path, the souls that enter it are not forbidden all intercourse with the material world ; but they must so discipline themselves that all their animal passions are strictly subdued and excessive lust and greed and pride and fanaticism are entirely crushed out of the heart. Acquisition and fashion are still the ideals of the householder, but they must both be controlled by Religion. Thus the Jaina layman is led to tread the path

which gradually becomes narrower and narrower till he pass through the strait gate of Asceticism and Sainthood whence there is no turning back to the world, not even to bury the dead father. The Saint is quite dead to the world ; he looks upon his body as his sole enemy, and will not do anything to protect or to beautify or preserve it with the aid of drugs and the contrivances of the world.

Now our troubles may be summed up under the following heads:

1 the need for world peace, *i.e.*, how to secure world peace ?
2 how to banish fear from the human heart ?
3 how to get over trade depression ?
4 how to meet unemployment ?
5 how to establish human brotherhood on earth ?
6 how to reconcile the conflicting religions ?
7 how to train up the youth ?

There are several other problems also but I cannot enter into them for the want of time. It will be enough if I can manage to deal with the seven that I have named in the time allotted to me. I shall try to be brief, and shall rely on your amplifying my thought in your own understanding.

To take up the first point, there is no peace in the world to-day because the causes of war have not been removed from the world. What are these causes ? They are :

1 Greed,
2 Lust,
3 Pride, and
4 Fanaticism or religious persecution, that wages war in the name of some god or other.

The remedies we possess or at least we look up to to remove these causes are as follows :

1 treaties of nations,
2 education,

3 appeal to religions themselves, and

4 the cultivation of *ahimsa* (Universal Love).

Now let us deal with these separately to be able to estimate the true value of each of them.

The treaties of nations have again and again been proved to be worthless. They are really no better than mere scraps of paper, and will never be anything more than mere scraps of paper. We saw their true value during the last great war.

Perhaps we can form something like a voice of the nations of the world collectively. But we have seen how powerless the League of Nations has proved to avert war between great nations. It means nothing if it is able to influence the conduct of smaller political units, for it is the great powers that have proved to be the biggest law-breakers in the world. They only act on the formula *might is right* at all times, whatever they may say with their tongues.

Scientific education which is being imparted in our universities is the next item to be considered. But it is idle to expect anything from it. Our boys and girls to-day only learn one thing : *nature is red in tooth and claw.* Every day of their university career the lesson is brought home to them, in a thousand ways, that Life *is characterized with a constant struggle, the struggle for existence ; and there is only the survival of the fittest.* This conviction is firmly rooted in their hearts. Outwardly the boys and girls are quite charming and amiable to look at and to talk to ; but inwardly they have drunk deep of the poison of hatred, and the need for killing out the unfit, and will surely not hesitate to behave as men did in the last great war should they have occasion to do so. It is thus quite beyond the scope and the programme of modern education to secure world peace. On the contrary, it is constantly hardening men's hearts to the slaughter that they may have to accomplish to survive in the world.

The next item is religion. But we know how some religions have waged wars of aggression and persecution and

extermination, to kill out men of other religions. They have generally encouraged the belief that the infidels are the enemies of one's god, who is pleased if they are destroyed, and confers great boons on the slayers. Let each religion answer for itself why its followers have fought with their fellow-men. I would only add that even among themselves they have fought, and fought with bitter hatred.

The Christians have their wars and persecutions, the Roman Catholics persecuting the Protestants and the Protestants the Roman Catholics.

The Muhammadans have their two big sects, the Sunnis and the Shias, who have not yet been able to compose their differences.

Even the mild Hindus have to their credit the persecution of the Jains and the wars between the Vaishnavites and the Shaivites. The *vairagies* (Hindu ascetics) of different sects even to-day seldom meet without some bitterness being seen among them.

Thus from these religions, in their present form, it is no use hoping to expect that they will be helpful in bringing about an era of Peace on Earth.

There remains only one remedy, the last on my list, which is *ahimsa*. *Ahimsa* signifies Universal Love ; and its greatest beauty is to be found in the fact that it even robs a life and death struggle between men of its bitterness and hatred. This is fully illustrated in the life of the man Gandhi whose struggle for liberation is a real struggle and yet it is non-violent, and should and could be non-violent altogether.

AHIMSA is the one guiding actuating motto of Jainism, and I may say at once that the Jains have been known to be the most peaceful beings on earth.

The doctrine of Jainism is that he who causes harm or hurt to another living being without full justification also at the same time injures his own soul. A stain is left on the soul by all such acts, and unless it is washed and removed

and the soul purified by the undoing of the act completely, the stain will produce very undesirable effect in the future for the doer of evil. This point is instilled in the mind of the Jain in his childhood, when the heart is the most impressionable; and the effect is simply wonderful. The Jaina shudders if he has to cause hurt to a living being. According to criminal statistics, the percentage of Jaina law-breakers is the smallest of all. This is because the heart of the Jaina is filled with mercy and love for all living beings. Universal Love is, in reality, the religion of the Jaina. There is no superstition in Jainism to regard any one as an enemy of the Gods. According to Jainism there is no such god who can regard living beings, especially men, as his enemies. Justice and mercy are the qualities which the Jainas have to acquire at all costs. Only from a heart that is saturated through and through with mercy and justice and universal love can we expect peacefulness under all circumstances. Where justice is there can be no hypocrisy, or the diplomat's deceitful talk.

If you want peace in the world it is your duty to study the doctrine of AHIMSA in the scientific way. I can tell you it will repay you more than you can think it will. Don't dismiss the subject summarily, but devote time and trouble to its study as a science. Religion has the aspect of a science in Jainism.

Without absolute justice, I should add, you cannot ever hope to attain to a world-wide peace. Indeed, the disposition that is required to secure world peace is the one that will be willing to make a gift of the cloak also if a claim is laid to the coat. The significance of the point is this that to-day many people and nations are holding the property and lands belonging to other nations and men. Do you think you can ask them to join in maintaining a world peace, and not restore to them what you have taken from them? It is only when you get ready to give away the cloak also with the coat that is claimed that you will have anything

like a face to ask them to join you in the effort to secure peace. Be not alarmed about your cloak ; nobody who is filled with the spirit of justice will ever care to take what does not belong to him. The coat, however, you must restore in its entirety, if you want peace for yourself and all others.

The problem of the youth is really solved by the foregoing observations, and may be disposed of here, rather than at the end of the list.

I hope you have already noted that great things can be expected from our youths only if you instil into their hearts, while still impressionable and tender, the principle of *ahimsa*. If you inject poison into a man's body, can you expect him to have good health and long life ? Just so with the stuffing of the mind with the formula of materialism ; struggle for existence and the survival of the fittest. Such a man is a danger to himself, and to every one else. He is a powder box and may explode any moment. You should, instead of the materialistic creed, fill his mind with such of the spiritual things as contentment, love, justice, and mercy, and see that the teaching *sinks into the heart,* to make it impossible for him to be anything but a living agent and messenger of goodness, amity and goodwill. This is the only way to succeed. Let me add that you have no chance of impressing the mind of the youths even with the excellence of this most excellent of doctrines if you teach it merely as a dogma of faith. For to override 'scientific' opposition the doctrine too must be taught as rigidly as a science, which, happily, it stands for, as will be evident from my own books, amongst which I need only mention the KEY OF KNOWLEDGE. If the modern youth is not trained up and disciplined in the way I have indicated nothing great can be expected from him. He will still be a slave to the materialistic tenat, and ready to kill the fit and the unfit both.

It is a mistake to imagine that human progress depends on brute force, or mechanical intellectualism. The brute

nature may or may not demonstrate the survival of the fittest always; but no human empire that has been built entirely on force has ever survived beyond a few centuries. The Muhammadan empire in India which at one time dazzled the whole world with its splendour is no more. The Czar and the Kaiser are gone. Indeed the Kaiser may come back into power, but if he does so it will only show that he is still loved by his people. Love it is that secures and binds, and I insist on the youth being trained adequately in the art of love to respect the lives and liberties of others all over the world.

It is true that superior force is the apparently decisive factor in warfare and struggle. But the true cause of strength itself is Love, and of weakness hatred. The Hindus, who were numerically inconceivably stronger than the Muhammadans, were overpowered, because mutual hatred, and jealousies born of hatred, had sapped their strength, while the Muhammadans worked with one purpose and will. The Muhammadans, in their turn, were also overpowered, later, because of their selfish ways. The cause of true strength is, thus, Love; and of weakness, hatred.

I now come to the problem of fear. The question is, how to banish fear from the human heart? Now fear has a twofold aspect.

1 fear of man

and

2 fear of a god or gods.

Now, so far as the fear of man is concerned I think I have said enough on the subject to make it necessary to go over again into it. I need, therefore, only add here: *if you want to have no fear from your neighbour, see that he has nothing left to fear from you, in the first instance.* In other words, *the measure of the freedom of our neighbour is strictly the measure of our own freedom.* Love, as implied in the doctrine of *ahimsa*, will enable us to love and be loved by one another.

The fear of a god or gods, is the outcome of an erroneous reading of the scriptures. I am not going to comment favourably or adversely on your religious books. It is for you to understand them correctly as best you can. But it has seemed to me that you have to read them carefully again. The main point is the belief in the existence of a god who creates and manages and rules over the world. We know how difficult men have found it in this age to put faith in such a belief. You cannot hope to convince even ten per cent. of the boys and girls who have read Geology and Biology to endorse this belief. And because they have come to reject this part of the religion, which is said to be the central dogma of faith, they are not ready to accept any other either. But I wish to invite your attention now to the opinions of some of the leading authorities from the Ante Nicene Fathers of the Christian Church on the subject.

The first authority is Clement of Alexandria who is reputed to be an immediate disciple of St. Peter. This is what he says on the point :—

> "But it is not as a portion of God that the spirit is in each of us."—A.N.C.L. xii. 273.

> "But God has no natural relation to us . . . . neither on the supposition of his having made us from nothing, nor on that of having formed us from matter, . . . , *neither portions of himself nor his children* . . . "—*Ibid.* page 45.

The soul is described in the third volume of A.N.C. series as existing without an author (see page 365).

Tertullian, one of the most enlightened of the Ante-Nicene Fathers, says about the soul : "*For if it had been possible to construct it, and to destroy it, it would no longer be immortal*" (see A.N.C.L. vol. xv. 438).

Origen, another of the most learned of these ancient writers, also tells us that *God never made anything mortal* (see A.N.C.L. xxiii. page 219).

In the 24th volume of the series referred to it is said again:

"'Beloved', says he, 'now are we the sons of God', not by natural affection, but because we have God as our father. For it is the greater love that, seeing we have no relationship to God, He nevertheless loves us and calls us His sons."—p. 151.

Finally, it is Arnobius who, writing in the 19th volume of the series (see pages 112, 113 and 115), clinches the matter in the most forcible of styles. He writes:—

"But let this impious and monstrous fancy be put far from us that Almighty God .... should be believed to have begotten souls so fickle, with no seriousness, firmness and steadiness, prone to vice, inclining to all kinds of sins, and ... to have bid them enter into bodies, imprisoned in which they should live exposed to the storms and tempests of fortune every day ......

"These things are unworthy of him, and weaken the force of his greatness; and so far from being believed to be their author, whoever imagines that man is sprung from Him is guilty of blasphemous impiety."

To me it has seemed that Christianity and other religions which to-day find science ranged against them on the point of creation and world management would be well advised if they would re-study the scriptural text, with an open mind, once more, in the light of the scientific fact.

As the student of comparative Religion is aware, the scriptures of the world are composed in allegorical script, and there is, in them, an undercurrent of rationalized thought which is known in different religions by different names. You have the Kabbala in Judaism, Gnosis in Christianity, Sufiism in Islam, the *Upanishads* in Hinduism and the *alankara* or allegorical teaching of the text. Now, mark the

peculiarity of these two currents of thought: the upper or surface view in all these religions differs from such views in other religions and agrees not even with one of them fully and completely, not even when the stock is the same, as in Christianity, Judaism and Islam; *but the undercurrent is identically the same when properly understood.* And more strange still, *while the upper thought is always opposed by science and scientific thought, the undercurrent only presents itself in the strictly scientific way; and can be easily reduced to a systematic presentation.* In other words, the undercurrent is concerned with a science of religion, while the outer garb is in defiance of it. Thus, according to the undercurrent of thought it is blasphemous impiety, to use the language of Arnobius, to look upon 'God' as a creator, but the outer or surface creed is deemed to maintain the view nevertheless. Now the question to be decided by you, therefore, is: which of these two views, the one which accords with the facts of science or the one which sets them at nought, is acceptable, and true. You must also find a reason for the existence of the undercurrent if the surface view is correct, and for the surface view if the undercurrent be found to be true.

The writers have themselves thrown powerful light on the situation. The outer view is the effect of the teaching in parables, and allegories. The sense was hidden, and had to be understood. The pearls of wisdom were not to be thrown before the fools and the knaves. The fools are the dogs, and the knaves are termed the swine. You know the text: *give not the childrens' bread to dogs*; and also the one that forbids the casting of pearls before swine. If, then, the pearls were only displayed in secret, it is natural that the outer view be not the true expression of the teaching of these religions.

It has seemed to me that the removal of misunderstandings can be effected easily through Religion. I wish to

impress your mind with the need for the study of the under current now; the surface view of the scriptural text you have studied for centuries and have set yourself at variance with the rest of humanity and also with concrete nature as science has laid it bare. To me it has seemed certain that once the Undercurrent of Religious thought is properly and adequately studied we shall become reconciled with one another and the opposition of natural sciences will be got over. To be sure, materialism has not yet arrived at a proper estimate of the Soul nature; but that is because the attention has been engaged on the wrong issue, and never once have the proper issues been raised. Once the Soul nature is studied by science from the standpoint of higher Psychology, the religious Truths will become manifest and the laws governing the spirit substance easily understood. The study of Religion, in the scientific way, would thus lead us to harmony and goodwill all round; and it has seemed to me there is no other way to remove our religious differences. We shall then readily find that a real brotherhood of man is established at the same time, without any effort on our part; for those who have the same religion, and the true understanding of the higher Ideals find themselves irresistibly drawn, by unbreakable bonds of love, to those who, with their co-operation, are calculated to help in their realization. This is quite natural. Here Jainism will help you materially; since the undercurrent of rational thought in the various religions is only the Jaina Doctrine in every case. This disposes of the second, the fifth and the sixth of our subjects.

I now turn to the question relating to trade depression, and shall deal with the problem of the unemployed at the same time. Now both these problems are the outcome of over industrialisation, and displacement of men by machinery. No doubt, for a time which may extend to a few centuries, the effect of machinery and over industrialisation

appears to be very dazzling; but there is sure to be a re-action, and that is seldom favourable. By means of your industries you can denude other countries of their wealth, and enjoy great prosperity and ease for a time; but there is sure to arise a competition among those who take to this course; and those who have been your customers will not always be willing to permit their wealth to be taken away. Accordingly, you find a very keen competition going on between the western and the American nations and a tariff war has also been waging for some time between certain countries. At the same time countries like India are no longer willing to purchase goods abroad, as they have nothing left to live on at home.

In support of my view may be stated the fact that the nations of the west brought ship loads of wealth from other lands, India and the like; but they found themselves engaged in a life-and-death struggle with each other a few years ago, and are now suffering from its effects in various ways. They are not only faced with the problem of the unemployed, but are unable to pay their debts, and have declared their bankruptcy. And the rivalries still continue. You seek to get over depression by raising the prices; but surely this is in the interest of the capitalist class. I do not hold the brief for socialism; but it seems to me that the real remedy is a general lowering of the prices all round. No doubt, if the prices of one or two commodities are abnormally reduced there is a deadlock somewhere and the danger of a crash. But the aim must be to seek the universal good, and not the good of a few individuals alone. I shall illustrate my point with the happenings in India a couple of years ago. But first let me tell you that in India the rents of the tenants were enormously enhanced shortly after the war when the prices of commodities rose very high, and those who depended on the soil for their income were unable to live comfortably if the rents remained stationary.

The rents and also the public revenues were enhanced in consequence.

Now two years ago, there was an abundance of the wheat crops, and the prices of the food stuffs again went down in consequence. The tenants found themselves consequently in difficulties and were not able to pay their rents; and the landlords who did not get enough from them were in a sad plight, and the public revenues fell considerably. This was one side of the picture.

The other was this; there is a half-starved population in India which consisted, a decade ago, according to official figures, of over two hundred million souls that did not get one full meal a day. These men and women were overjoyed when the prices of food stuffs fell two years ago; they got at last the prospect of such a thing as a satisfying meal, and also of replacing their tattered garments with new ones.

Now we are to decide what is the proper course for us to take, to raise the prices and leave these half-starved, ill-clad 200,000,000 of human beings in perpetual misery, or to lower the level of prices all round so as to relieve all men? It will be noticed that the landlord's troubles and those of the Finance Minister also are only there because they have the need for spending more than they get; but if their expenditure was reduced in other departments the smallness of the income would not matter at all. The amount spent for maintaining enormous armies, for instance, can be cut down greatly to relieve the situation. Now it is impossible to deal with all such cases in the abstract; but the principle is the same. Help the poor, rather than the rich, or the profiteer. Permanent good only lies in this direction.

The employment of machinery, too, is not healthy beyond certain limits. It is the inevitable consequence of machinery that men should be rendered idle more and more. There are 12,000,000 out of work in America alone, including

Europe there are something like 30,000,000 unemployed. They are not only out of work to-day; but they will become also a danger to society, since they cannot marry and help society by reducing the number of unmarried girls. They may even take to undesirable modes of livelihood, unless provided for.

When we understand religion correctly, we shall realize that the aim of life is not to dissipate our chance of entering into life eternal which has been placed within our reach by the human birth, but to seek the strait gate and the narrow path that leads to Life Eternal and the Joy of Gods. Machinery is intended to provide comforts for the body, but was it not said with reference to the body that the flesh is the enemy of the soul? Religion demands a life of self-denial, and not one of excessive ease and comforts that pamper the body and deprive the soul of the nourishment that it requires for its 'growth.' For is it not the law that he who shall lose his life shall find it; and he who shall find his life, that is to say, joy in the life of the flesh, shall lose it? If you are seeking to enter in at the strait gate and the narrow path you shall have to shun the wide gate and the broad highway of machine-made luxuries for the flesh. The religious ideal, truly, is the narrowing down of this wide gate and the broad highway by placing limitations on the demands of the flesh, and disciplining it betimes. think the case is well put when it is said:

> "*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*"—*Romans, viii. 18.*

Divinity and Godhood, that is Immortal Life, Fullness of Knowledge, Fullness of Happiness and Infinite Power, are the reward of the soul that treats the flesh as its enemy. Does not this make it clear that the procuring of too much comfort and luxury for the body is the ruination of the soul? If so, then stop in your mad rush for mechaniza-

tion. This will at once solve the problem of the unemployed.

To conclude, the *ahimsa culture* is the true remedy for all our ailments and troubles. It will help us at every stage, and in every difficulty. But it has to be employed in the proper spirit, and at the proper time. We have been living for a long time in defiance of its laws; let us now seek to live according to them. I am sure we shall find the world re-adjusting itself speedily to the new order of things, for the benefit and advantage of all. *Ahimsa* will soon fill our hearts with gladness and contentment and peace.

THE CONCLUDING ADDRESS AT THE CHICAGO CONFERENCE

Om ! nama Siddhebhaya !

Salutation to the Perfect Souls, the Gods !

MR. PRESIDENT, LADIES AND GENTLEMEN,

I think I cannot better utilise the few moments that I have been given to address you on this, the closing day of the culminating period of the proceedings of the Fellowship of Faiths, than by summing up the message of the Great World TEACHERS, the Tirthamkaras, which I have endeavoured to convey to you, and, through you to the world at large, during the last month that I have been spending in your beautiful city. That message can be summed up in two words *jnana* and *ahimsa*, that is, *knowledge* and *love !* You should seek the great Truth, and spread it amongst men, especially among those from whom you have not received affection and love and sympathy, and among those from whom you do not expect them in future. Let us all practise *ahimsa* at all times, so that by our example we may readily induce the world to practise it also. Remember that the *peace of the World depends on our capacity to turn our enemies into our friends.* Let us be all truthful and sincere and loving towards one another, and let us not exclude poor dumb defenceless animals from the circle of the loved ones. We shall also do well to adopt '*simple living and high thinking*' as our motto in life. ~~The less there is of machinery and fashions the better.~~

The Jainas of India are highly interested in the spiritual aspirations of their brethren in Chicago and America. I can assure you of their abiding goodwill and esteem, and I shall not fail to tell them of what I have seen and observed myself. I hope the next step will be a real effort at the true understanding of what RELIGION really is and means for mankind. I have been able to show you to a certain extent how

a lasting and abiding reconciliation of the conflicting views is not only possible, but also easy. I beseech you to let the System of the Jinas help you in this direction. Our aim is to serve all humanity, and we feel sure that peace and prosperity lie only on the path we have drawn your attention to.

As for myself, I shall carry many happy memories from this land, memories of a great people, of a great and progressing civilization, of those who have helped me in various ways, and, not the least joyful among them all, of the acquaintances I have formed in this city, and, in particular, of one especially charming and enthusiastic seeker after the Wisdom Divine whom it has been my good fortune to meet here.

In conclusion, ladies and gentlemen, I wish you Peace and the Blessings which the knowledge of Truth always brings to mankind !

JAINISM AND WORLD PROBLEMS

It is fairly evident to all thoughtful minds that the world of to-day is all topsy-turvy in almost all essential respects. There is starvation in the midst of plenty ; 30,000,000 being the number of the unemployed among the European races alone. There is the eternal rush for armaments, and political power, the greed for gold and the grabbing of territory. Hearth and home have been threatened by the unchecked free-thinkerism of the modern generation ; churches and temples and pagodas are deserted while cinemas and theatres are thronged ; and religion itself has been routed by irreligion. The main cause of all this variety of troubles and undesirable conditions is one and only one—our ill-conceived Ideals.

To-day people are living under the unwholesome conviction that man is mere dust and returneth to dust. This conviction produces its own unhappy complex in the mind and casts an evil spell over all the phases of human thought. The belief is the outcome of the supremacy of materialism, which itself is due to the failure of Religion to meet the argument of modern science in a fair and open fight. If we had made a real study of the scriptures of the world's religions, we would have discovered that Religion was itself the highest of all sciences, and could be relied upon to defend itself effectively against any form of attack from its opponents. But we have failed even to realize the simple fact that the books of most of the religions are couched not in plain language, but in allegorical expression, and completely misdirected ourselves as to their purport and the teaching of their founders. As men insist on reading symbolic thought in an historical way, it is not surprising that history and science should be constantly piling up concrete facts to discredit the historical reading of the scriptural text. This is not the place for the

elaboration of the allegorical method; suffice it to say that books are now available which describe it with scientific percision, and explain the purport of all religions, and also the scientific basis on which they are all grounded and founded. But the first thing for a clear understanding of the point is a scientific investigation of comparative Religion, and the absence of bias and bigotry of all kinds whatsoever. Amongst the books which may be referred to are my own:—

1 The Key of Knowlege,
2 The Confluence of Opposites,
3 Jainism, Christianity & Science, and,
4 The Lifting of the Veil or the Gems of Islam, Parts I & II.

All these books deal with the allegories of different religions and give a rationally acceptable reading of them, at the same time making it clear that the interpretations presented actually express the real intentions of the founders of the religions concerned. And the extraordinary thing about this method is that when the different religions are understood correctly in this manner, they all reveal identically the same teaching and doctrine, and what is still more extraordinary is the fact that they all teach exactly the same thing as Jainism does. I may say at once that I am not here to claim any supremacy or superiority for Jainism over any other religion. Far from it; I am only stating what has been found to be the case, and what any one will find to be the case, if he will proceed to study Religion as it ought to be studied. As a matter of fact, when I say that all religions have taught the same thing, I put them all on a basis of equality, making it clear, at the same time, that no religion is higher than or superior to any other, when properly understood.

Thus far Materialism and the Science of Religion proper have not had an opportunity to try their strength against each other. Modern Science has never really under-

stood what religion actually preached, and has been wasting its time in firing heavy broad-sides into the ranks of what might be termed misunderstood theology passing current as religion. Neither scientists nor churchmen nor the preachers of religion have any adequate conception of the soul and of its nature and properties, and have never studied or even approached the subject from the scientific standpoint. One party preaches religion as history, and the other promptly denounces it with its terrible facts, which are quite sufficient to undermine irrational faith. This is why the world is full of Freethinkers, Agnostics and the like.

The results of this conflict between Science and Religion are very striking and far-reaching. Man is not only deprived of a religion, and of a basis for religious living, but of the very joy of contemplating the immortality of the soul. 'Dust thou art to dust returnest,' is the dictum of science to-day ; and as religion is not able to meet science on this point, the innermost belief of every thinking man and woman is tinged with the conviction of a hollowness within life itself :—nothing is permanent ; death comes to all and, as some think, happily puts an end to all. The fear of death is no longer a restraining influence ; it may even become an incentive to wrong-doing in certain cases. The pallor of death is cast over the entire conscious life of man, filled as he is with the conviction that life is a mere concourse of atoms of matter, and may terminate any day.

Now, Jainism just meets this situation most admirably. It teaches that man is not only a body, but he is also a soul. The soul is not an airy immaterial nothing ; it is a permanent something—a substance ; and it is a simple substance, unitary and indestructible, and, consequently, also uncreatable and uncreate. Immortality is the very foundation of individual life ; but it is engulfed and thwarted by the association of matter and the body of flesh. 'Flesh is inimical to the soul, and is the real enemy.' Those who

completely separate themselves from the flesh for all times, enjoy immortality, as many are doing now in the Abode of the Pure Perfect Souls, who are bodiless and immortal.

Amongst the other attributes of the soul are such worshipful qualities as Omniscience and Bliss. The soul is really endowed by nature with all those attributes which are associated with our highest conception of Divinity. Every soul is, thus, its own God, since it is independent of all outside nature in respect of the real goods that count. This justifies the statement which ranks the soul as a God, and which is to be found in all religions. The actions that are concerned with the world outside, through the body, concern the body, and are performed for the welfare of the body, which is the enemy of the soul. They must be brought to a stop, if release from the body is the aim. Jainism is, however, a practical religion, and is well aware of the weakness of human nature. It does not demand from its followers that they should give up the world altogether at once. The Path is divided into two sections, the higher and more austere, and the lower and less trying. Saints tread the higher path; laymen follow the one less austere. The layman's path is the training ground for saints. A layman who has perfected himself in his duties and *dharma* (religion) becomes qualified to obtain admission in sainthood, with the next step in renunciation, the discarding of clothes.

The saint's life is one of self-denial in the fullest sense of the term. He it is of whom it may be said in the Biblical language "Foxes have holes and the birds of the air nests, but the son of man hath not where to lay his head." As for food, he is content in the belief that man shall not live by bread alone. He follows the example of the lilies of the field in regard to clothing; they do not brother themselves about dress; neither does he! Possessions he has already sold off and given away in charity. Relations, even wife and home, he regards as entanglements for the soul; he hates his own

life even, because 'whosoever shall save his life shall lose it.' In a word, he takes leave of the world, and applies himself whole-heartedly to be rid of the body and matter, till one day he is actually set free from the material bonds, when his real Divine Nature is restored to him, and he becomes fully, and in every part of his being, Divine. This is *nirvana*. The word in Jainism does not mean extinction, but the obtainment of the Divine Status. Those who have entered *nirvana* are now living in the enjoyment of Immortality, Omniscience, Uninterrupted, Uninterruptable, Undiminshing Bliss ; and Their number is legion.

This is not the time to enter into a proof of these statements, and the reader would soon get tired if I tried to do so. But he should read my books some of which I have named above to understand these things clearly. I may say that large numbers of men have read these books and have been satisfied with the reasons and explanations given.

The point to be considered here is the effect of the Jaina Doctrine on men. It will fill the mind with a glad certainty about the future—the future is not only assured ; it is also glorious and good. He who believes in such a doctrine may say to himself : 'I may not only become God ; I am already a God !' What is lacking is not a thing from the outside, but the putting aside of the body and detachment from the outside. It is a state higher than that of hope, and far above mere optimism. It is a matter of scientific certainty which is absolute. If the individual does not avail himself of the Doctrine, and lives in the senses, he ruins himself, and defiles his soul, upon the conditions of which depend the conditions of his future life, virtue leading to happy and vice to unhappy future re-births. A man whose mind is saturated with the noble truth will long hesitate in the face of the most trying temptation before yielding to it. Probably he will prove his worth on the occasion ; but if he yield to

temptation he will soon repent and undo the harm done. The materialist, who only believes in a happy end in the grave after the lapse of the proverbial three score years and ten, has ugly blankness staring him in the face, at all times. He has nothing to look forward to in the future ; he is here to make the most of the present moment. He has no fear of death, that is to say, of the effect of his actions on the soul after death, but he fears the man-made law.

Some spend their ingenuity in devising means of baffling the law. Some of these fail in their enterprise and are caught. The number of prisoners from different communities is a reliable indication of the effect of the community's belief on the lives of its members. The number of prisoners from the Jaina Community is the smallest ; and the Jaina Community is the only one in which the true Doctrine as set out above is openly preached and practised. In no other religion the Doctrine is openly and clearly preached, and in none is the percentage of the number of law-breakers so small as in the case of the Jainas. The immediate effect of the Jaina Culture would be, thus, a check on crime. As for the individual, it will fill the mind with Life and Light, and raise him above the petty mindedness of worldliness.

With reference to the obligation to be good, it is to be remembered that Jainism does not seek the moral sanction in the dictum of a god or goddess whose pleasure is to be sought by the individual. Many peoples have committed terrible atrocities in the names of the gods themselves, in the belief that they were fighting the battles of their god, or gods, and whatever evil they wrought was sure to be expunged from their record. In Jainism there is no question of forgiveness of sins, and, consequently, any wrong done has to be paid for fully, unless the wrong-doer repent and himself undo the harm he has done, or the *karma* (action) is cancelled by Renunciation and world flight.

In Ethics, the greatest stress is laid by Jainism on the principle of *ahimsa* which the great Saintly Gandhi has employed of late in developing what he calls soul force. *Ahimsa* is really the characteristic feature of Jainism. It means : hurt no one in any way, even in thought. The Jaina saint actually blesses if any one causes him harm ; he will not resent if he is abused or slapped on the cheek. The advanced layman will give away his coat if any one claim it at law, and even some thing over and above it, if need be for its giving. The novitiate, of course, will defend himself if unjustly attacked ; because he has not made sufficient progress to be able to "sell off all and give it away in charity" ; but he does not remain stagnant, and hopes one day to attain to sainthood.

The effect of the adoption of the vow of *ahimsa* by the world will be the end of unholy rivalries, of the grabbing of other peoples' lands, of unrighteous wars, of mammon worship which itself is the parent of a thousand ills, and of all forms of racial and religious prejudices The whole world will be benefited. Even the animals will be protected and loved. Cruel sports, hunting, shooting, fishing and the like, will be abandoned ; and people will realize the folly and heartlessness of fashions which can only be gratified by the slaughter of animal life—for furs and plumes. To-day our statesmen have to rely upon treaties to secure even a temporary peace, and we all know the values of treaties and of the signatures which are deemed to authenticate them. The last great war clearly demonstrated how much binding force resided in such documents. The Jaina Culture changes the hearts of men ; and it does so on a rational basis, so that the individual himself becomes enthusiastic in being peaceful and good. Where the force of the moral law is made to abide in the will of a super-human agency, or where the logic of the commandment is obscure and vague, it is impossible to enlist individual enthusiasm in the service of

the moral law. But it is all different in Jainism. The Law and the reason for the Law are so clearly stated in it that the heart is at once fascinated by the Doctrine, and longs to follow in the Path of Those Holy Ones who have gone ahead. Back-sliding to a certain extent is unavoidable in all cases, but in Jainism repentance is speedy, and proceeds from the heart.

Moral Law is as applicable to nations as it is to individuals; and here also *ahimsa* comes to our aid to introduce an era of peace and plenty. If we disregard its golden rule, we must be prepared for the retribution which is sure to overtake us, howsoever slow in manifesting itself. I think the point is clearly stated in the Bible when it is said: they who take to the sword shall perish with the sword. This applies to all un-moral and immoral actions. The East has been exploited and denuded of its wealth for centuries by the nations of the West, by means of trade and also in other ways not strictly in conformity with moral laws. But what is the effect of it to-day? The West is suffering now itself from financial depression, and is face to face with want, in spite of all the ship-loads of gold and jewels that it brought away from the East. Only it has taken a few centuries to arrive at this unhappy condition. Great Empires have been built and destroyed in the past ages, as to-day. Their failure is always to be attributed to the failure of the emperors and kings to observe the rule of *ahimsa*, in all cases. Retributive justice takes diverse shapes in inflicting punishment on the wrong-doing nation. In some cases it is split up into diverse parts, which become imbued with hatred and fall fighting with one another. Sometimes the enemies combine, and, taking advantage of a weak moment, destroy the empire. But even if there were no enemies left to be dreaded, the law of the compensating balance by itself suffices to overthrow the nation that lives in disregard of the golden rule of *ahimsa*. For the virus of the sentiments

which one displays and develops in his heart towards the conquered races is sure to infect its own people, in the fulness of time, and thereafter it is only a question of how long will it take to poison the entire organization. The West went out to conquer the East, fought and overpowered the weaker nations there. Lately the West was found to be indulging in an orgy of bloodshed on its own sacred soil ; and to-day it is afraid that its nations are heading on straight for another war ! And, as already stated, the West has also been enriching itself at the expense of the East ; but to-day its nations are not able to pay their own debts !

Let us now try to live on the lines of *ahimsa* which means universal love, and we shall soon find that the face of the world will be changed for the better. Unfortunately, the possession of power is burdened with a delusive curse. Its wielder is led to think that what he has obtained is the outcome of his own cleverness, and that he will always be equal to any emergency that may arise. But just in this lies the error. All the Caesars and Czars have committed it, at one time or another, and gone under, many of them without leaving a trace of themselves or of their empires. It is *ahimsa* which binds together humanity into one brotherhood, based on real love, and it is *ahimsa* which can help us at this stage, as nothing else can.

The Jaina Culture, I may point out, proceeds by removing from the human heart all tinge of selfish brutality and self-aggrandisement, so that the citizen cannot but love Peace, and insist on its being maintained. The Jaina is not a coward and will fight for the protection of his hearth and home and ideals. Many Jaina kings can be mentioned who have fought against powerful foes and overcome them. Only one name will here suffice for our purpose, that of Chandragupta, who was known to the Greeks as Sandracotas, and who defeated the Greek army in the fourth century B. C. His empire extended from the north of India to

the Deccan in the South and was spread all over Upper India.

The heart can best be softened under the influence of education in childhood. Many people now-a-days think that religion ought not to be imparted to young boys and girls and that they should be left free to choose for themselves whether they will have a religion or not, and if so, which ? This is quite proper if the religion to be taught is something which the intellect is likely to rebel against, later on, on maturity of understanding; for it is better that the understanding be left untarnished and unwarped by stupid prejudices and illogical concepts, than that it should be stuffed with deliberate non-sense. But it is just as well to realize that once the age of childhood is passed one may not have the same opportunities and impressionability later in life. Don't we teach all other arts and sciences to our children ? Why not, then, also teach them the science of salvation which will be their saviour here and hereafter ? The Jainas aim at imparting the truth in the most wholesome, that is to say, intellectual, manner to the boys and girls at school, so that by the time they are ready to take their share of the world's responsibilities, they should be endowed with wisdom, and should have their conduct grounded on a living active basis of morality *(ahimsa)*, fully alive to the valuations of this world's goods as well as of those of their spiritual nature. This will enable them to keep their heads under all circumstances, and prevent barbarous and fanatical action. They will then be loving and sincere to themselves and others, and respect life and humanity all over the world. They alone will be able to lead a life of simplicity and kind-hearted sympathy. Those who are not endowed with the true cultural basis of *ahimsa* have no true understanding of the values of things spiritual and temporal, live only in the present, seeking to make the most of the life that is opening out or lies before them, have no fear of the hereafter, and are easily turned into hypocrites,

to conceal their real designs and greedy evil ambitions. They will deceive themselves and quite as easily others. The future of the world depends now more than ever before on our youths, and it is imperative that they should have their minds saturated with all those noble ideas and ideals that will make it impossible for them to take the false step and the wrong view of things. Then alone we can hope to have Peace and Plenty in the World. Disarmament, or the reduction of armaments, is, no doubt, a great thing, and surely a step in the right direction, to reduce human burdens; but I wish to lay emphasis on the fact that it will never put an end to war by itself, unless backed by the nobler impulses proceeding from a heart that is saturated, through and through, with *ahimsa*. There was a time when the armies were very limited in numbers, when there were no destructive guns, when aeroplanes were unknown; but even then nations fought with one another, as they do to-day. It is clear, then, that only those who believe in and practise *ahimsa* in their daily life will succeed in stopping warfare, not those whose hearts are set on wordly goods and greatness and territory.

Ahimsa will also improve the relations between capital and labour by opening out the outlook of both the parties, and making them less egoistic and more obliging and generous. At present the world is being run by capitalists, in the interests of capitalism, and the capitalists are really in power in various ways, and influence things wherever and whenever they like. It is, of course, inevitable that inequalities must prevail in the world; and they have always prevailed in the world. What is objectionable is the exploitation of the poor in the interests of the rich as a class. *Ahimsa* teaches us that human beings should be respected always as human beings, and not treated as the equivalents of dead forces or as so many foot-pounds of energy (work). To treat them as such would be as good as looking upon

them as fodder for guns, which they are certainly forced to become during wars.

Machinery, I may point out in this connection, becomes one of the most objectionable of things when it exceeds the proper limits. Our present depression is entirely due to men having been displaced by machinery. No doubt, to a certain extent men have been displaced by girls in offices. But the principal cause of unemployment is machinery. Here also the law of retributive reaction is slow to be observed; but it is sure and unrelenting in its operation. The man who starts a factory to-day, and boasts of his having found employment for so many thousands of men, is ignorant of how many times more that number will be rendered idle two hundred years hence by his example, if not actually by himself. In the Science of Salvation, machinery and the cultivation of materialistic sciences beyond the limit of prudent utility are condemned. The Founders of our Religions could also have given us a civilization equally (or even more dazzlingly) attractive than our own; but they knew the consequences of the cult of Mammon. It is true that Materialism is to be credited with the many inventions which enable us to enjoy life with greater ease and comfort. But modern science must also be credited with the discovery of such things as dynamite, the bombshell, the long-range gun, the poison gas, and other forms of the weapons and means of destruction galore, that is, on a wholesale scale. And when all is said and done, the aim of life is not to dissipate the time in the pursuit of luxury and comfort, but to train oneself for the hardships of the Path that leads to Life Eternal, Joy Unabating, Knowledge Infinite. What value can we put upon the procuring of a few comforts for a short span of existence as compared with the things mentioned? Science has given us a very comfortable conveyance, the motor car, that travels at times faster than the speed of a railway train. The motor car is a wonderful thing in more respects than

one. For one thing it kills so many hundreds of thousands of human beings every year and causes injury to about ten times that number! If we set these figures against those of men saved by the medical science with its latest methods and inventions, we shall be able to judge of the true merit of the claims of science. For one case that is cured in the above manner (with the new methods) hundreds of thousands of human being are killed on the roads, and maimed! I would rather save the larger number any day, if I had to choose between them, and go without the thrills of rapid propulsion. The Jaina Culture does not condemn all sciences *en bloc*; only it limits the scientific impulse to the useful, and lays down the limits within which science should be given the free rein. For the true assessment of merit it is necessary that attention be directed to the tendency of a thing and not to the petty items of detail which may be quite acceptable on their individual merit. I am sure when we compare the lives led by our ancestors generally in the past with our own we cannot but arrive at the conclusion that they were far happier than ourselves, in spite of their lack of the latest methods and inventions. They aimed at simple living and high thinking; we aim at high living, and end in low-thinking. And it is doubtful if we ever attain to high thinking. For all our thinking revolves round and is confined to two subjects, namely, acquisition and fashion. We have neither time nor inclination for the higher subject of the nature of the soul, and the future destiny of a living being. The subject is shunned by psychology and is outside the scope of the other sciences. In the *ahimsa* Culture the first and foremost place is assigned to the study of the Laws that govern the well-being of the soul, and to the soul-nature, or psychology of the soul. The effect is only too obvious to need specification or comment.

As for the problem of the unemployed, I have discussed one of the main causes of idleness in the above paragraphs.

The employment of girls in offices where men used to be employed is naturally one of the causes that swell the numbers of the unemployed. And yet unmarried girls must exist somehow, and earn their living. The solution is again to be found in the simplification of life; for if the standard of life is too high for them the poorer section of the people cannot but find it difficult to marry. I cannot help thinking that the proper place for a girl is the home which she should decorate and sweeten with her influence. The money that is earned in an office may bring some sort of independence, but it is altogether inadequate to take the place of the happiness that a married woman enjoys and has a right to enjoy in life. And, not to mince matters, sexual laxity, and with it hypocrisy, and what is worse, crimes (like abortion and infanticide) become things of daily occurrence. If any one will dwell upon the state of the mind of an unmarried girl who expects to become a mother, he will not fail to realize that it is simply impossible to picture to oneself fully the harrowing thoughts of horror and shame which she experiences and with which she is tormented for months running, without respite or relief. Those who understand the nature of the Spiritual Laws know how terrible will be the suffering to be endured in consequence of such thoughts, in the future re-incarnations of the soul. Surely, all this is avoidable; if the society be founded upon a proper basis. In any case, the earning of a small pittance as a typist, or clerk, in an office, is no adequate compensation for such suffering. The point is this that a girl that pushes a man out of an office and takes his place, deliberately reduces the number of eligible men for marriage, and very likely will herself be denied the prospect and joy of the connubial state. And since human nature will have its own way, it is idle to expect that all the marriageable-unmarried will find it easy to practise celibacy, with the result that hypocrisy and crime, as described above, must become of frequent occurrence. In the culture of *ahimsa* it is

regarded as less unsatisfactory to absorb the floating surplus of unmarried girls by allowing men to marry more than one woman. This will certainly give them an honourable position, and spare all the shame and hypocrisy and crime. Often the first step towards laxity is the one towards prostitution. The number of the unfortunate ones who have been forced into depravity and degradation is very large. But all this can be avoided—at least much of it. The opposition to the suggested remedy can only be a matter of sentiment. The practice has the sanction of time; even the Jewish Patriarchs married more than one woman. The good woman who thinks that it would be intolerable to her to share her husband with another woman little knows how often and with how many women she has already shared the gentleman, though she may be ignorant of the sharing. *Ahimsa* aims at the greatest good of the greatest numbers, not at narrow-minded selfish legislation.

The remedy suggested will also solve the problem of maintaining racial efficiency. Men of science and learning are to-day disturbed over the law that civilizations begin to die at the top, and are trying to devise means to encourage increased child-bearing by the top-most classes of men. Of course, very few men can afford the luxury of having two wives at a time; but there is little doubt that a sufficient number of such marriages will be contracted in every community to ensure the requisite standard of birth-rate amongst the most efficient peoples.

But I must not omit to say that the most important part of the Jaina Doctrine is its insistence on sacrifice, or self-denial. Our relations are all amiable and affectionate where they rest on the basis of sacrifice; but they simply go awry when sought to be founded on 'rights.' Sacrifice comes naturally easy to those who are imbued with the doctrine of *ahimsa*; to others it is a tedious and unwholesome thing. "I am not going to give up my right:" is the view of him

who is not imbued with the principle of *ahimsa*; "I am here to give happiness to others:" is the actuating sub-conscious conviction of the other. The point is forcibly brought to the mind of the marrying couples at the time of the wedding ceremony amongst the Aryan races in India. They are made to go round the Sacred Fire seven times. The ceremony is an essential element in a Jaina and Hindu marriage. The significance of this ceremony is symbolic, Agni, the god of fire, being really only a personification of the *karma*-consuming Fire of Renunciation. As the young couple go round the Sacred Fire it is impressed upon their minds at each circum-ambulation that not pleasure-seeking, but renunciation is the aim and ideal of life. This is done not once, nor twice, but seven times. The wedding ceremony is certainly the most befitting occasion for the injunction, since married life affords such sense-stealing intoxication to the participants that they are apt to disregard all higher ideals and injunctions for the pleasure of each other's contact and the love of the children that may be born.

With reference to the failure of the married life, I will say only this that we shall find here also *ahimsa* solving the problem, and bringing happiness and joy to the greatest numbers of married couples even if not into every home. Let them only live on the principle of self-denial, as distinguished from the legal right, and they will soon find that it will turn a desolation into a picturesque rose garden sooner than can be imagined. There are very few persons who have a real brutal nature; and all the rest can and will respond to the sincere surrender of love in self-denial, proceeding from a heart that has the understanding of its rights, but that, through love, deliberately chooses to forego them. The reaction to sacrifice is greater sacrifice (in response) by the other party, so that soon the equilibrium of balance is regained, and an increase of the affectionate esteem and sentiment is secured in the bargain! On the other hand, where the

threatened breach is sought to be bridged over with an argument as to the respective rights of the parties, it is inevitable that misunderstandings should be more plentiful than otherwise, since neither of them is likely to have qualified himself or herself as a logician or judge. The advice of those who have understood the nature and value of the forces that are released and set in motion when *ahimsa* is resorted to is this, that if you are aiming at happiness for yourself and your partner in life then please leave the question of rights outside of your talk, but let *ahimsa* preside at your hearth and over the sentiments in the heart, and you will never lack anything, or be sorry for the choice.

It should not be forgotten that the woman is the foundation of social life. If the foundation is not truly laid the superstructure, if raised, will always be unsteady, and will certainly come down with a crash one day. The woman is also the custodian of virtue and of individual and national morality. If she learns her own lesson, not from the teaching of the Science of Salvation, but from the example of lovely-limbed, elegantly dressed, but spiritually blind dancers and acrobats on the stage or the screen, she will be unfit to discharge her proper duties. As elsewhere, the effect of her lapses will take centuries to be perceived; but the contamination is sure, and once the heart of a nation is infected with corruption and rot, nothing can avail as a thorough cleanser of the poison.

A word more about the unemployed before I sum up my conclusions. I think the government's help will be better and more effective if land can be found for the idle workers of a nation than the dole.

In the light of the above observations, the problems facing society in various countries are easily solved. Let men treat their fellow-men as men and equals; let politicians and statesmen give up a narrow patriotism, and extend the love of their hearts to their neighbours, near and remote; let married people live on the basis of sacrifice and not on rights

at law. And, lastly, let the government find plots of land for the unemployed and settle them thereon, providing at the same time suitable facilities for their marriage, and assisting them in building cheap homesteads. I have no doubt that if this is done in the true spirit of *ahimsa* very soon the evil aspect of things will be changed, and in place of desolation will appear beautiful enchanting homes where sweet little children will soon come to play. The lack of means will be replaced with peace and plenty from the produce of the soil; and the state will be saving all the enormous millions which it now spends in the shape of doles. As for the objection that marriage means the introduction of many hungry mouths in the world, it is always within the power of the parents to have as few children as they like, without offending against the moral code or the natural law. *Ahimsa* is the doctrine of renunciation, and renunciation of pleasure-seeking at certain times is an effective check on an increasing family. Jainism does not recommend the employment of any artificial checks that seek to limit the family, but not the lust of the parents, that is to say, which, in other words, leave them free to practise unrestrained indulgence at all times.

To conclude, the Jaina Doctrine is the sweetener of life in every department of human activity. Whosoever will put it into practice will enrich himself with Spiritual Goods, and will be able to build his house on a solid foundation, which will withstand the severest attacks of ill-luck. *Ahimsa* is the back-bone of the social order, and its disregard is attended by the gravest of disorders. The world has been living in defiance of *ahimsa* and Universal Love for centuries, and rot has now begun to eat into its vitals. Let men only practise the *ahimsa dharma* (the Religion of Universal Love) in their daily living, and it will suffice to change disease into health, ugliness into beauty, poverty into plenty, depression into prosperity, and fear into confidence and love!

THE FIVE LABDHIS

As the Tirthamkaras have taught, no one can acquire Right Knowledge unless he be endowed with what are known as the *labdhis* first. One may be very learned and even thoughtful; but unless the *labdhis* are present and operative in his intelligent nature he will not attain to Right Knowledge. In Europe, for instance, very many brilliant men like Kant, Herbert Spencer and Darwin have arisen, but not one of them was possessed of the real thing—Right Knowledge! What is Right Knowledge, then? How is it to be distinguished from what is not Right Knowledge?

Right Knowledge is knowledge of things that matter, and is free from error, doubt and ignorance. Strictly speaking Right Knowledge is possessed only by the *kevalis* (who have attained to Omniscience); but for practical purposes what is essentially in agreement with the Teaching of the All-Knowing Souls is also termed Right Knowledge.

What are the things that do matter, whose knowledge is so very essential?

They are the things that will enable the miserable mortal termed man to obtain Immortality, Perfection in respect of Knowledge and Bliss and Power! In Europe they will still laugh at you if you say this before their learned men! That is why I have said above that not one of the European thinkers was possessed of Right Knowledge. Even within the range of the materialistic sciences their knowledge is incomplete and not free from error, doubt and ignorance. Faraday and Newton, for instance, had ideas of electricity and gravitation which the men of to-day think were involved in error, at least in certain particulars. All that you can say about their claim to Right Knowledge is that, in a certain measure, they possessed an inkling into certain aspects of some of the things; but Right Knowledge is too sacred a term to be applied to what is at best only a working

The same is the case with those who are blinded by uncontrollable passions—excessive greed, pride, deceit or anger. Even when these forces of delusion are happily curbed it is not enough. There must be clarity of the intellect; even intellectual drowsiness will suffice to prevent the mind from being impressed with the need for scientific thought. Then comes the hearing of the discourse, that is of the true explanation of the nature of things, to be adopted as a basis for investigation. The thesis is too sublime to be formed spontaneously by the mind in the first instance. But even all this that has been accomplished thus far is not sufficient; for it is still possible for the mind to reject the teaching, unless the fourth *labdhi*—further clarity of the intellectual nature, that is sobriety of thought—is present to counteract the tendency that will reject the doctrine in haste. And, finally, there must be actual thinking and grappling with the subtlest of the problems of Life, effectively, to arrive at satisfactory results.

In the case of those learned speculators who are not possessed of the *labdhis*, their very 'brilliance' prevents their bestowing adequate time and thought on the greatest of all the problems; they are chokeful of their assumptions and presumptions, and prone to reject the true hypothesis at once. Some of them will not even take the trouble to understand what they are required to criticise, and consider it beneath their dignity to find out what religion really taught, or are ready to accept, in a hurry, the views of any particular individual or sect and take them to be the universally accepted version of things.

I may refer to the following criticism of soul nature by Prof. Strong (see McDougall's "Body and Mind," page 124):—

"What could the soul itself, apart from consciousness be? It has been carefully distinguished from and opposed to consciousness, therefore it cannot have the latter's luminous nature...... For the existence of consciousness is our

existence. If the soul should continue but consciousness cease, we should be as good as non-existent; whereas if the soul should be annihilated but consciousness still go on, we should exist as truly as now. Thus our existence is bound up with that of consciousness, not with that of the Soul; or, as I said before, the existence of consciousness is our existence."

The error in the above is clearly in the assumption that the teaching was that the soul was separate from consciousness. The criticism is justified; but the learned professor was prevented, by what we would call the forces of deluding *karmas*, from a full and proper enquiry concerning the teaching of Religion about the nature of the soul. He should not have accepted the statement of a partial scholar as the view of Religion proper; for Religion proper has always maintained that the soul cannot be separated from consciousness; rather, on the contrary, its teaching only is that Soul and Intelligence are but two words which describe what is only one thing. Soul is Knowledge (consciousness), Knowledge is Soul; and because the two are actually inseparable from each other, therefore when the causes whose operation now debars the Soul from bringing into realization the ful-ness of its intelligent nature are removed, it will not only remain conscious but become OMNISCIENT. Probably the learned professor only read some of the current Christian views, and hastily jumped to the conclusion that they formed the last word on the subject. Whether any one said or knew any thing different from these current misconceptions of the Christian theologians did not worry him. Is not Christianity the supreme revelation? This is the effect of *haste*, which is itself the outcome of a hasty disposition, in other words, the product of the *karma*-energy which gives rise to a hasty disposition.

The late Professor Haeckel, too, assumed, on the basis of another of the misconceptions current in Christian theological circles, that the soul should be absolutely unchanging

always, and proceeded to demolish the view, in his usually brilliant manner. Of course, he was successful in his destructive criticism; but it never occurred to him that what he had demolished, with so much ability and elaboration, was a mere misconception started by a third-rate thinker in theology and not the true view of Religion proper. He was too much in haste and too much swayed by prejudice to be able to know that. None of his followers has thus far discovered his error. They, too, are prejudiced against the section of men who possess the true view, and too much in haste to formulate and broadcast an opinion to be qualified for the acquisition of truth.

The orientalists who laboriously tried to unravel the mysteries of the Wisdom of the East were perhaps less in haste than Haeckel and Strong, but they were swayed by overpowering prejudice against 'heathenism' generally, and could not be induced to look deep into the 'quaint' conceptions they came across in the Ancient Lore. They, one and all, failed even to realize that most of the Eastern Scriptures were composed in allegorical language. Hurry, prejudice, 'brilliance' again are responsible for the result. As a matter of fact, the West has still to learn that the language of the Biblical Script, too, is pictorial, and not plain. The Orientalists did not understand their own religion, how could they be expected to understand that of any one else?

Amongst the modern books I like McDougall's "Body and Mind." Mr. McDougall is a psychologist of note and his refutation of Materialism in its different phases appeals to my mind very much. I give a few quotations from the book named to show how he deals with the arguments of those who would deny the existence of Soul.

"......the biological argument from continuity of evolution makes against Epiphenomenalism; for the appearance of consciousness at some undefined point in the course of

the evolution of the animal kingdom, as postulated by it, constitutes a distinct breach of continuity. The argument from inconceivability also makes against Epiphenomenalism more strongly than against Animism; for the notion that material processes should generate consciousness out of nothing is certainly a more difficult concept than that of interaction of soul and body. Again, Epiphenomenalism, though it may perhaps be consistent with the law of the conservation of energy, offends against a law that has a much stronger claim to universality, namely the law of causation itself; for it assumes that a physical process, say a molecular movement in the brain, causes a sensation, but does so without the cause passing over in any degree into the effect, without the cause spending itself in any degree in the production of the effect, namely, the sensation. It thus saves the law of conservation of energy at the expense of the law of causation ...." (p. 150).

"Quite apart, then, from any question as to what the structure of the mind may be, what stuff it may be built of, we are able to infer its presence and operation from the orderly and lawful regularity of the stream of consciousness, which cannot be explained from the nature of the stream itself and from the nature and the order of succession of the sense-impressions; and we are able to discover a number of general laws of this structure and operation, and to describe how it gradually grows, every moment of conscious life leaving it altered in such a way that its influence upon later coming parts of the stream of consciousness is modified, until its structure and its influence upon conscious life become exceedingly complex. But as compared with consciousness itself, this conditioning factor, the structure of the mind, is relatively stable and unchanging; to its stability is due all that constancy of mode of conscious reaction which distinguishes one personality from another. The faithful retention of memories through periods of many years, manifested by

their subsequent return to consciousness, implies in fact a statical or relatively unchanging condition of something, call it what we may."—(p. 165).

"When two stimuli are simultaneously applied to the sense-organs of any normal human being, they produce a change in his consciousness which is their combined effect or resultant. This composition or combination of their effects does not take place in the nervous system; the two nervous processes are nowhere combined or compounded; they remain throughout as distinct as if they occurred in separate brains; and yet they produce in consciousness a single effect whose nature is jointly determined by both nervous processes. These facts can only be rendered intelligible by assuming that both processes influence or act upon some one thing or being; and, since this is not a material thing, it must be an immaterial thing Our intellect demands this conclusion . . . We cannot be content to say that each of the two processes generates or creates a sensation, which two sensations then float off to come together and join the stream of consciousness ;... for even if we could admit that sensations can exist in this isolated manner, the essential problem would still remain—Why do these two sensations come together and why do they join that particular stream of consciousness, rather than any other ? The only possible alternative to the hypothesis that this immaterial thing is an enduring psychic entity, is to assert that it is the stream of consciousness itself. Now to say that the cerebral processes act upon consciousness is a convenient and common usage; but, if the statement is to be taken seriously, it implies that the stream of consciousness is not merely the sum of the effects of, or the psychical aspects of, the brain processes, but that it has an independent existence, that it is itself an entity or being. And this would be Animism, but Animism of a peculiarly unsatisfactory kind. We should still have to assert that the stream of individual consciousness as it exists at any moment

is not the whole of this immaterial being, and does not reveal its whole nature ; we should have to recognize that the constancy of the effects in consciousness produced by the cerebral processes, and their relative independence of the state or content of consciousness at the moment of the incidence of the cerebral influences, are evidences that the immaterial being is more than consciousness and is the enduring possessor of capacities of reacting upon cerebral influences in a number of different ways of which some only are realized at any moment. The psychic being is, then, more than the stream of consciousness; and the sensory changes of consciousness produced by cerebral changes are only a partial expression of its enduring nature. And, when the effects of two or more sense-stimuli appear in consciousness combined to a common resultant, this is because the separate cerebral processes act upon this one being and stimulate it to react according to the laws of its own nature with the production of changes in the stream of consciousness. This psychic being, whose nature is thus partially expressed by the production of the unitary sensory content of consciousness in response to the manifold cerebral influences, is that medium of composition of effects, that ground of the unity of conciousness and of psychical individuality, which the intellect demands and which cannot be found in the substance of the brain."

These reasonings are certainly good. Mr. McDougall's book, "Body and Mind," affords very interesting reading. It is sure to appeal to all lovers of the Spiritual Science, especially to Jainas. Mr. McDougall has clearly demonstrated the existence of the soul, though his obstructive *karmas*—'brilliance,' haste and readiness to formulate an opinion—lay hold on him as soon as he has accomplished this task. He makes no further enquiry to ascertain the attributes of the soul substance ; he knows nothing about the remaining aspects of the soul-nature, yet does not hesitate to affirm the

following from Dr. Mandsley with free and full assurance :—

"To live for ever, having got rid of the flesh with its appetites and lusts, would be to have a vapid and joyless immortality,—the one long bootless desire of which would be an impossible suicide."—("Physiological Psychology," p. 117).

It will be a surprise to Mr. McDougall to be told that the ancients not only knew the soul to be immortal but some of them actually acquired that immortality, and were 'filled' with it; they found that Life apart from the body was divine —blissful and endowed with all-embracing knowledge, and lacking nothing!

The Jainas will not also find acceptable the notion of an hierarchy of conscious souls existing in the body of man, and obeying the orders of one of them, as they do that of a head in an office. The Jainas know that deliberation is not possible without the *dravya mana* (the organ of thought), which is only one in each human body, and can only be used by the one soul that is attached to it (see my "Jaina Psychology"). The supposed hierarchy of souls will not be able to carry on their work, with deliberation, for the lack of this organ of thought.

I am also not much impressed by the notion of the co-conscious souls. It is unnecessary to postulate more than one soul in cases of multiple personality. These are apparently only cases of split up personality, under the influence of powerful emotion or thought. If the psychic functions are restrained in some way under one set of circumstances and yet are able to function fully under somewhat altered conditions, an emotional being might, not unnaturally, set up a duality of personalities in his consciousness, which personalities will henceforth begin to function more or less seemingly independently.

In other words, if a man fall into the way of contemplating his sentiments in the abstract, he will be apt to think of

his having sides or aspects, which he will be likely to personify separately. Then in case of clashing sentiments, he will be prone to describe an action of his that is in conformity with his normal character as his own, and one of the opposite type as the prompting of the "other one." The "other one" when evil-prompting is termed Devil in the mystic literature; and pious devotees, amongst Muhammadans especially, are in the habit of ascribing all base longings of their hearts as the promptings of the Evil One. Under the influence of fear also some persons, especially young adolescent girls in India, deem themselves to be possessed by malignant spirits, and are terrified. Strange phenomena of dual personality are witnessed then. Yet it is only their own thought that has laid hold of their consciousness; no one from the outside.

The separately personified sentimental groupings are all able to work with the whole of the emotional outfit of the ego, and are really only seemingly separate, being all rooted in the unitary force of Will ; but it is possible to curtail and limit the range of the activities of any of them by suggestion and auto-suggestion. Sometimes there is a magnifying of the functions of the 'control,' when strange and queer phenomena occur. If the split up personalities both have generally co-extensive functions, it will give us all the phenomena of co-consciousness, without proving the existence of more than one soul, abiding in one organism and consciously carrying on the work of life.

It should be remembered that certain melancholics are amenable to suggestion, and readily fall in with any view that is suggested even indirectly. They readily proceed to a full elaboration of the suggested idea, in every possible way, in their imagination. Knowing the necessity for a full mental equipment for a deliberating soul, we can only say that only one such soul can occupy one body, though there be a number of them in the lowest organisms that are denied the higher life of the animal and man. It would seem that the

dravya mana and the Will cannot be shared by more than one soul in common, and without them deliberate mental action, such as man is capable of, cannot be performed. An hierarchy of conscious souls, inhabiting a single body and living in conscious subordination to one of their number, receiving and communicating information and executing orders, like a well-behaved clerical staff in an office, is not conceivable by the mind, for the foregoing reasons. If every cell is a living being, there may be a large number of souls existing in an organism, but every cell-soul cannot be deemed to be interested in anything beyond its own little 'cellular' world, and cannot be credited with intelligence that will pass out and take stock of the needs of the organism of which it is a part. The service it renders to the entire organism is not of the conscious but of the mechanical type. The cell-souls are devoid of the organ of thought, and not capable of deliberate choice or conscious action, for that reason. Within their own little sphere of conscious manifestation they perform their functions instinctively, and are not able to think or act with deliberation.

THE EQUIPMENT OF WILL

There are three aspects of the Will; (1) it is a substance, (2) it is intelligent, that is conscious, and (3) it is conative, that is to say, it is the centre and abode of impulses. Yet Will is throughout unitary. Knowledge lies hidden and covered up behind the impulses, as shown in my *Jaina Psychology*. The substantive aspect of Will is really the soul substance itself, for Will is only the soul involved in matter. The impulses themselves are to be conceived as existing in Will as phases or aspects of a partless whole; they are not separate or separable from Will, or from one another; but they may be distinguished and marked off in thought; and they are also able to work and act in a *semi*-independent manner. The relation between the Will and the impulses is like that between the rhythm of a melody and the notes and tones composing it. Every moment, Will, as a unitary force, is present in the form of rhythm, and the impulses are to it what sounds and notes are to a melody. Each impulse has a central idea round which it is formed; but all sorts of experiences may be associated with this central idea.

It should be noted that Will only preserves the experiences of pleasure and pain, but nothing else. What does not interest it—and pleasure and pain are both calculated to awaken interest—remains unnoticed. For this reason we have no memory of that which does not 'stir' us and therefore does not impress us with its presence. The expectancy on the part of the Will of an experience of pleasure or pain is requisite for an impression being made on it. It should also be noted that every conscious experience forms but a single indivisible 'record,' though it may comprise an infinity of detail in itself. These records are preserved in the form of modifications of the existing rhythm in one of the impulses, and, by necessary implication, in the Will as a whole; for Will is necessarily indivisible in its substantive aspect.

A new rhythm is thus established with each experience of pleasure or pain.

Let it be noted that every new rhythm thus established in the Will is also unitary and simple; it is not a compound of an existing rhythm with a new one. There is no other way in which the unitary Will can be impressed. The change of rhythm is dependent not on the occurrence of an event, but on Will's being interested in it, that is to say on its being affected with a feeling of like or dislike for it. If the Will remains absolutely unaffected by an experience and is not led to entertain a feeling of like or dislike for it, as is the case with highly advanced Ascetics, no new impression will be made on it. We notice that our impulses are strengthened by the repetition of similar excitement, and weakened by the refusal to be moved by the experience, and also by the cessation of repetition; they may be destroyed when the Will completely withdraws its attention from the outside world and becomes altogether indifferent to it and its concerns. Nevertheless if it remains attached to a single object in the world outside itself, the destruction of the impulses cannot be achieved, since Will is unitary, and cannot be partly freed and partly held in bonds.

It is not to be supposed that like and dislike are opposite terms, and that the dislike of an object means the complete obliteration of the element of attraction for it. They are both forms of excitement, and where one is predominant the other may be latent or sub-latent.

When we intensely like a thing we like to hold it in our embrace, so to speak, and do not wish ever to be parted from it; but when we dislike an object, and the dislike is intense, we do not sit quiet, but try to push it away from ourselves, and may even proceed to destroy it. The feeling that is really opposed to like and dislike both is that of tranquillity, that is, a total absence of excitement; for like and dislike are both only forms of internal excitement. Even indifference

is a mild form of dislike, for one would rather see oneself surrounded by things which one likes than those to which one is indifferent.

Conceived as force, Will is not to be regarded in terms of material energy, actual or potential. The strength or weakness of the Will is not a quantitative but a qualitative factor. A pure Soul cannot act on matter ; it cannot even push or displace an atom physically. Will's intensity may be expressed by saying that it is completely Self-centered in its highest form, and the least so in its lowest manifestation. This is so notwithstanding the fact that the effect of an intense emotion may be measured in quantitative terms through bodily excitement. Only the rhythm is changed in Will with each impression.

With reference to the association of matter, the 'branches and twigs' on the trunk of the Will are composed of subtle invisible matter, which it draws to itself through the sensory nerves. Each psychosis has its appropriate material adjunct which is deposited with the Will. As additional matter pours in through the senses, it goes to form a sort of adhesive paste or cement, in subjection to Will's excitement.

As already stated the energy of the soul substance consists of rhythm, not of force in the ordinary sense of the term. All forms of force, too, probably have a characteristic rhythm, or note, if the word rhythm be objectionable for any particular reason. Rhythm can do anything ; it draws together, absorbs, and joins and builds up ; it also dissolves and disintegrates ; it will break up and demolish compounds and combinations, though precisely how it works may not be known. It imparts shape to a shapeless mass, and brings about changes of form and shape. In the mother's womb it organizes the form that takes birth as a new manifestation of life. Through rhythm the Will is able to set in motion delicate nervous mechanisms, producing movements of hands and feet and other bodily organs; rhythm also controls and

regulates the organic forces stored up in the body. By rousing powerful emotions, it can even affect the functioning of the viscera and glands that are all-important in human physiology. We know the power that may be exerted by moods like exaltation and depression, though we are far from understanding the manner of working of the operating force.

Judged from the recorded miracles of Saints, the power of rhythm would appear to be almost unlimited. Changes in bodily form and products, such as the changing of the blood from red to white, the imparting of a shining lustre to the face, making the body impervious to gravitation, are some of the phenomena produced by an ascetic Will. But rhythm can also affect external nature. Amongst external phenomena may be mentioned the taming of wild natures, the fruition of trees and the appearance of bloom out of season, and the curing of the sick. There are other miracles known that are still more wonderful.

The Law governing the development of soul-force may be laid down as follows : only lower rhythms prevail in the Will when it is clogged with much matter and beset with desire ; when desire is subdued, to the degree of Sainthood, higher rhythms arise. It is a corollary to this that the power to perform miracles can only be acquired by him who has no desire to use it in any way, not by him who wants to make a show, or display, or to use it for profit. Even the desire to use it for the less selfish purpose of curing disease will not allow it to develop.

The highest type of miracles are performed only by the Saints endowed with Right Faith, which is a form of belief, but which yet differs from all other kinds of beliefs. Beliefs, too, constitute impulses, and are built up round ideas, like them. The impulse, which is only an idea at first, comes to anchorage, resting on the element of attraction or repulsion, and digs its roots deep in the soil of personal interest. It then puts forth its stems and branches, and throws out

ramifications all round, loosening and destroying, at the same time, all opposite tendencies and fixed ideas to the contrary. It may even become an absorbing obsession with certain individuals, *e.g.*, fanatics.

Right Faith is the belief in the Divinity of the soul itself, which is to displace that in the identity with the body in the fulness of time. But this belief differs from all other forms of belief in so far as it is not centred round what may be termed a foreign object ; it concerns the soul itself. Impulses are formed in connection with material objects with the aid of the inflowing matter, consequent on the pleasurable or painful experiences of them on the part of the individual. But in connection with Right Faith (properly conceived) there is no external object to give rise to material influx or to be an object of pleasure or pain through the senses. The conviction of the divinity of the soul, is, on the contrary, hostile to the element of attachment to extraneous things altogether. There is, therefore, no fresh impulse formed in the mind in connection with Right Faith ; only the existing wrong impulses, fed on the belief that the body is the self, are loosened under its influence, and, in due course of time, destroyed, leaving the soul free and rid, in the end, of Will itself, and of all the impulses embedded in it.

As regards the 'registering' of experiences, that is, memory and association of ideas, all the different affective experiences are tacked on to their appropriate impulses, that is to say, that each experience is gathered through an impulse which is principally concerned in its experiencing, for every perception, it will be noted, is only cognized by the Will with the aid of some particular impulse as explained in the *Jaina Psychology*. An orange, for instance, may be admired for its colour, or flavour, or for its perfect shape or freshness, and there may be a number of other points of interest and view which become operative when the enjoyment of a fruit of the orange species is concerned. The Will may not, however,

approach it from all these various standpoints at once, but only from one of them. All the experiences in which a particular aspect of a thing is prominently brought out would, therefore, accrue to the impulse concerned in their experiencing, and will be so many accretions to it. This is why our impulses grow strong by indulgence.

To understand the part played by Will in recollection, we begin with the fact that each psychosis represents a multiplicity of objects presented to our consciousness at the same time. When I enjoy an orange, it is not that the fact of the existence or taste of the orange alone is noticed by the mind and nothing else. The place where, the time when, the friends in whose company the fruit is eaten—all these play a very important part in the experience, and the whole psychosis is recorded in the Will, as a single indivisible experience, not merely the existence of the orange as an isolated fact. In this way all the individual experiences in which the orange fruit occupies the central place will be allotted to the orange-impulse. But if the orange experience was a secondary matter and the central place was occupied by something else in the experience, then the allotment would not be made to the orange-impulse but to the one which was principally concerned in the experience. You have, therefore, the orange experiences principally allotted to one impulse, which we have termed the orange-impulse, and also secondarily comprised in a number of other impulses, as being contiguous with something else that mattered chiefly at the time.

Now, in recollection if you allow the mind to dwell on a particular idea (*e.g.*, an orange), past experiences of different kinds, centred round that idea (in this instance an orange), will begin to unfold themselves in recollection, and the process will be continued so long as Will remains interested in the search. The rhythm actually present in the mind which is the guiding factor in recollection is what really determines the point when satisfaction is deemed to be obtained; for

the mind starts with a certain sort of a hint or clue about the idea which it seeks to recall, which hint or clue is itself a kind of rhythm. The process is brought to an end when an idea is recalled which corresponds to the clue-rhythm in the mind.

When an experience has been recalled with the aid of the clue, its detail will tend to pass under review if the mind at all linger on it. This will be the working of the principle of contiguity. Similarity thus leads the mind to a memory record of an experience, and contiguity brings out its detail. At times attention wanders away from the object of search when it discovers something which interests it more, and a new train of thought may be started that way.

It is necessary to emphasize that impulses are not formed except on the intervention of the personal element in the form of *raga* (attraction) and *dvesha* (repulsion); for without the personal element knowledge alone might be evoked but no feelings, and without the excitement characteristic of a feeling state no fusion of spirit and matter can take place. All sensations are accompanied by what is termed a feeling tone; pure knowing, absolutely unaccompanied by the agitated state known as the feeling tone, is only possible for the highest Saints who have killed out their desires completely. All others only act with their Will, the sum-total of desires and impulses, whether they be engaged in an act of knowing or enjoying a thing. Even when a man thinks that he is absolutely indifferent to a thing, he is really under a delusion, for his knowledge of the thing, say an orange, has only accrued to him through the activity of the agitated state of the soul, termed impulse, and in this instance, the orange-impulse, which agitated state itself is ample evidence of the state of his Will in relation to oranges. If he were absolutely indiffernent to oranges there would be no orange agitation or impulse present in his consciousness, and, as shown in the *Jaina-Psychology*, he would not even know of the presence

of an orange, as a form of sense-perception. This is the case with all embodied souls, who have not attained to the eradication of their impulsions. In other words, perfect indifference would mean a state of agitationless tranquillity, which is inconsistent with the agitated state that is called impulse. But perfect tranquillity is only possible when the last trace of the regard for bodily welfare is eliminated by the soul. It follows from this also that impulses are not destroyed one by one, but all together with the destruction of the personal element, the sense of attachment to the body. Suppressed and subdued impulses are very deceptive at times, and appear to be non-existent; but they have the habit of springing up, Phoenix like, from their ashes, and when they do so we are enabled to realize that they were merely dormant. The truth is that all actions of embodied living beings are performed through the intervention of the body, *i e.*, the bodily regard. The impulses are, therefore, not separate or separable from one another, but only so many different phases or aspects of one single tendency, the body impulse, and can, therefore, be destroyed, not one by one, but only all together, with the destruction of the body-impulse itself. This is supported by the further fact that the withdrawal of attention from the body and its being fixed on the soul, in itself suffices to suspend the functioning of all impulses at once. For this reason, so long as the Will is interested, however remotely it may be, in gratifying a single impulse, be it even the one that is fed by the interest in the bit of a strip termed *langoti*, there can be no getting rid of the body-impulse, and not possible to attain to *nirvana*.

JAINA DOCTRINE OF AHIMSA.

OM NAMAH SIDDHEBHAYA!

Salutation to the Perfect Men—to MEN who have become PERFECT Themselves and who have taught the Path to PERFECTION to others!

Salutation to the AHIMSA DHARMA, the Path that leads to Perfection and Bliss and Immortality!

Brethren and Sisters! I am grateful to my friend, the reverend Bhikshu Ananda, who has kindly extended to me the invitation to lecture before you this evening on the Jaina doctrine of Ahimsa.

Ahimsa is, no doubt, also preached by some other religions—I ought to say by all other religions worthy of that appellation, in some form or other—but its peculiarly Jaina aspect will be explained before you this evening in the course of this lecture. Ahimsa Dharma is eternal but the first TEACHER to preach it in this cycle of time was Rishabha Deva, who founded Jainism very far back in the remoteness of hoary antiquity—so very far back, indeed, that it does not and will not pay us to try to reduce the date of his age to a definite number of years by any means. The Hindus, the Buddhists and the Jains have always recognized the great TEACHER as the real founder of Jainism. They have never disputed that Risabha Deva was the founder of Jainism; but it was reserved for the exponents of modern wisdom and wit, who claim to be guided by what has been described as higher criticism to say that Jainism arose only in the sixth century A. D. Happily, to-day nobody pays any attention to this view; but the moderns have still to learn the methods of appreciation of ancient testimony, though I am not here to decry their learning in all respects. Important evidence furnished by the recent finds at Mohenjo-Daro tends to show unmistakably that Jainism was flourshing in the fifth

millenium B.C. The testimony from the Hindu records and the Jaina Shastras is thus confirmed in this miraculous manner by the latest archæological discovery.

Jainism lays all the stress it can on the observance of *Ahimsa*, though it never loses sight of the practical side of the observance. It claims that if one could only become perfectly imbued with the spirit of *ahimsa* one would become a God, which term in the mouth of a Jaina would mean Eternal Life, Fullness of Knowledge and Happiness and Infinite Power. All those who have put the principle of *ahimsa* into practice in their own lives fully have become Gods and are now living in the state of *nirvana*, in the full enjoyment of all godly powers and attributes. We, too, may attain to Their greatness if we follow Their example, and practise *ahimsa*.

Ahimsa means not harming, not injuring. The hurting of the vitalities of a living being is *himsa*, and refraining from doing so is *ahimsa*. The vitalities are the 5 senses, bodily force, the functions of the mind and speech and breathing and the force or duration of life. To injure any of these ten vitalities is *himsa*, which must be avoided if *nirvana* and Godhood be the aim in view.

The immediate effect of the practising of *ahimsa* is the ennobling of life, for *Ahimsa* ennobles the savage nature in the first instance and then gradually raises man to sainthood and finally, also, to Godhood. They who practise *ahimsa* are the best of neighbours, the kindest of friends, the most law-abiding citizens; they are incapable of trickery, hypocrisy or dishonesty in any form; and come to be respected by one and all. They even conquer the hatred of their enemies and turn it into amity and goodwill.

The rule applies to nations and communities in the same way as it does to individuals. Those nations which practise *ahimsa* live the longest as is evident from the instance of the Jainas themselves who have survived all opposition

and bitter persecution. The Buddhists, too, lay considerable stress on *ahimsa*, and are easily more numerous than any other community. The secret is that *ahimsa* wins the love and the respect of all for its devotee, for AHIMSA is UNIVERSAL LOVE.

AHIMSA really covers all other virtues, and the vow of *ahimsa* all other vows. All vows in reality only represent a partial aspect, a fragment or a mere element, of *ahimsa*. Truthfulness, honesty, even chastity, are covered by *ahimsa*. He who practises *ahimsa* will not hurt another's feelings or cause him bodily or mental harm by untruthfulness, nor cheat or deceive him in any other way, or think of running away with his wife or daughter or sister. He would not rob the king of his due, nor use false weights and measures in trade, to earn an easy extra penny. In strife he would seek to establish peace and do his utmost to avoid war. The moderns have yet to learn how to secure Peace, but the Jains were taught the art long long ago. It is not the sword nor the lying diplomatic tongue that will ever establish lasting Peace in the world, but the turning of an enemy into a friend, the transforming of hatred into lasting friendship. *Ahimsa*, as Universal Love, alone has the capacity to achieve this end, and *ahimsa* alone is, therefore, the means of establishing Peace among men!

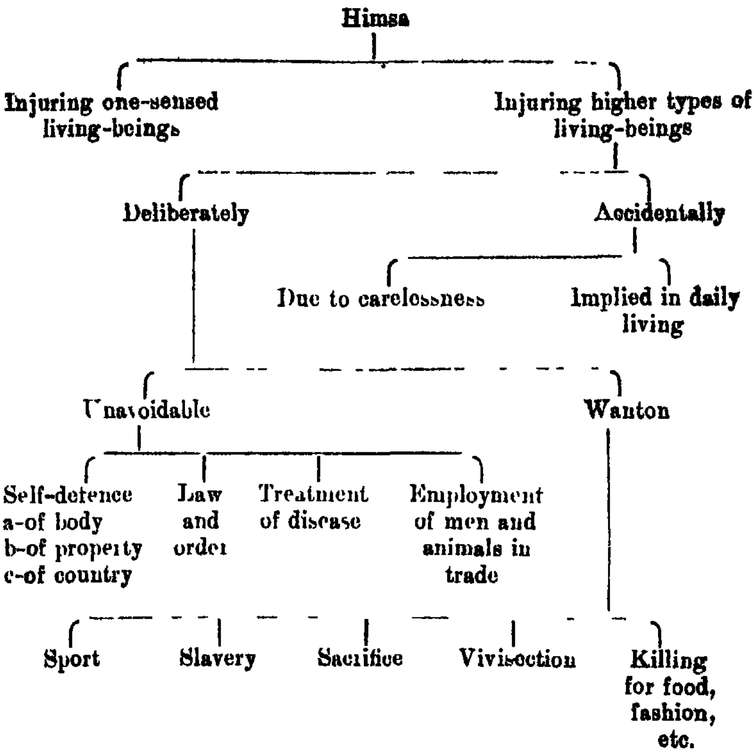
He who practises *ahimsa* must never think evil of any one; he should be a well-wisher of all, of himself and all others. He must love the animal no less than man. If you have no respect for life in the animal, how can you have any thing like real respect for man, who also is endowed with life resembling that of an animal, in all respects, except the intellectual function? We saw this illustrated in the great European War where men fought with fiendish ingenuity and rage, though outwardly professing to be loving their brethren. It is not that their religion taught them to show no respect to life. The Bible certainly says THOU SHALT

NOT KILL; but it is understood only to be saying THOU SHALT NOT KILL MAN ALONE, ANIMALS THOU MAYEST KILL AND DEVOUR! The truth is that if we have no respect for Life itself we can have certainly no respect either for the animal or for man. In Peace animals are treated as provender for the stomach, and in War man is treated as fodder for guns!

But is it not impossible, at least impracticable, to put the doctrine into practice in daily living and give it full scope? No, it is not; Jainism is a practical religion, and it has not lost sight of the need for toning down the rigid severity of the observance for those who are unable to put it into practice all at once.

For this purpose the Path of Progress is divided into two parts, the preliminary and the advanced. For those not yet able to aspire to sainthood the preliminary path is the one indicated; but for the saint the higher and the more advanced one is the prescribed method. The layman takes himself in hand, so to speak, and tries to understand his capacity in regard to Universal Love. He must refrain from all the great vices in the first instance, and observe all the rules that the membership of good society and civilized life demand. Then gradually he adopts severer vows of self-denial and virtuous living, as his capacity increases, till he reach Sainthood. Periodically he also tries to practise some saintly rules to curb down his evil longings and the cravings of the flesh.

From the point of view of practicability, *himsa* may be divided as follows :—



Of these the layman cannot expect to avoid food altogether, so he confines his diet to vegetables and cereals and nuts which are all one-sensed forms of life only. Periodically he goes without eating anything in the shape of fresh vegetables and fruits, to extend his love to the vegetable kingdom also. Later he places limits on himself as regards the time, during the twenty-four hours of the day, when alone he may eat food, and gives up eating at night, to extend the scope of his vow of Universal Love. The layman gives up all forms of wanton cruelty, but he cannot be expected to avoid the unavoidable types of *himsa* as yet. He cannot also escape from the *himsa*

involved in such domestic requirements as sweeping, lighting a fire, cooking, grinding and the like.

The Saint is able to rise higher in regard to Universal Love than the layman. He has still to take his food, but he does not cook and grind, and thus escapes from the *himsa* involved in the householder's domestic pursuits. He will not eat any whole fruit to avoid eating living matter ; but he will eat fresh fruit if some one gives it to him already cut in slices ; but even this must be rejected if specially prepared for him ; for otherwise he will become a participator in the sin to a great extent. The Saint also avoids the *himsa* implied in self-defence, in the maintenance of Law and Order, in the treatment of disease and for the employment of men and animals for transport or trade. He further tries to control his movements, adopting extreme carefulness as his guide, and thus escapes from the *himsa* that comes under the head of careless action from which the house-holder may not easily escape. The Saint also observes many fasts, and very often he only eats from just one dish, so that he abstains at the time from all forms of *himsa* except the one involved in the eating of just that one thing. As Sainthood merges into deification, the aspirant refrains from food altogether, and is probably able to maintain Himself on the forces which His body directly absorbs from the atmosphere.

Pure bodiless Souls that have attained to the Perfection of Spiritual nature neither need nor take any food, and are altogether rid of the necessity to commit acts of *himsa*. They escape from all the 108 forms of *himsa* in which the unemancipated souls are involved. These 108 forms are to be understood in this way : *himsa* is committed under the influence of anger, pride, deceit or greed, which are the four principal passions. It is committed with the mind or with word or with the body, that is, with a bodily act. It is committed alike in intention, in the preparation for an act, or in the actual commission of the act itself. It is, again, of three

kinds from another point of view: it may be the doing of the wrongful act oneself, the getting it done by some one else, or the encouragement of some one who has done the deed for one's benefit. We thus have

$$4 \times 3 \times 3 \times 3 = 108$$

Thus *himsa* is of 108 types.

With reference to the intention being considered sinful, it is to be borne in mind that *himsa* affects and changes one's disposition, through the agency of a kind of subtle material, termed *karma-vargana*. If a tender-hearted vegetarian who has never eaten meat and who has a horror of taking life were to start taking flesh, in course of time he might even come to like it, though at first the act of eating meat would be intolerably disgusting to him. This is because his disposition will have been changed from a tender-hearted one to a cruel and callous one. He may even go out hunting and shooting and take delight in the slaughter of animal life. A great change is implied in this. Now, no change whatsoever can take place in an organism without the intervention of a modifying material cause, and Jainism points out that with every action of ours there pours into the soul a subtle material influx which combines with it and changes its disposition in different ways. This material is a kind of sensory *stimulus* which is constantly impinging against the portals of the senses and without which our knowledge of external nature will be nothing. When this sensory *stimulus* is merely allowed to evoke knowledge or perception, the disposition remains unaffected thereby; but when the individual comes to entertain a feeling of like or dislike for an object perceived or an experience had, the material influx is drawn further in and enters the constitution or the disposition of the will, and modifies its character. Now because the acts of *himsa* are extremely selfish and hard-hearted ones, the disposition which conceives and encourages them becomes characterized with selfishness and hard-heartedness; and thoughtlessness is imposed on the

mind in addition. The material influx also occurs when an act of *himsa* is merely conceived in intention, the sensory nerves with their specific properties furnishing the necessary material *stimulus*, in the absence of the external object, from within. I have no time to go deeper into the subject, but in a general way may say that the association of spirit with the material thus absorbed is the cause of embodied existence, and the soul continues to wander about in transmigration just so long as it remains involved in material impurities. As soon as it effects the riddance of matter from its constitution it becomes deified, and goes to reside among GODS.

In Jainism there is no idea of extinction of being on the termination of the individual's karmas. The soul is a simple, that is to say, a partless substance, according to the Teaching of the Omniscient Tirthamkaras, and being partless cannot be broken up into parts or vanish into nothing. Perhaps it will help to minimise the difference between Jaina Teaching and the Buddhist doctrine if I add that in Buddhism change is the key-note of nature while in Jainism being and becoming are given equal acceptance. The Jaina conception, too, recognises becoming and a perpetual flux of activity and movement; but it insists on the need for positing being also; for without being what can be the basis of becoming? Change there is, but there is also something that is changing, something that is active, something that is becoming. There is no such thing as absolute inertness to be found in nature; but at the same time there is no such thing as pure movement without anything that is moving, pure change, without anything that is changing, pure flux without anything that is flowing. The Jaina conception of substance is that of an ultimate unit of energy or activity, active yet indestructible, because not capable of being split up into parts. The flux of becoming is constituted by the movements of these self-existent particles or units of activity and will have no meaning for a rational mind without them. I am

mentioning these points merely with a view to compose, if possible, the differences between the two great religions of the world. I am not here in a spirit of fault-finding to day. Time will not permit me to go deeper into the subject, otherwise I would have been glad to give you a still greater insight into the Jaina view than I have been able to do. But I might mention that I am holding weekly classes on Jainism and comparative religion and connected subjects, at 8 p.m. on Thursdays at 110 Cleveland Gardens, (London) N. W. 2, where one and all are ever welcome, and I shall be glad to see some of you there if you care to come.

It only remains to be added that the value of vegetarianism, as a healthier method of diet, is now being perceived with clearer vision even in the West, though some people still think that they will simply die of starvation unless allowed to eat flesh. Medical opinion has adequately shown that this fear is totally unfounded, and that the best and the most healthy and strength-giving foods are the vegetables, fruits, nuts and cereals with milk and butter and cream. I shall not enter into the subject this evening, as its importance would seem to demand a whole hour for proper treatment ; but merely refer you to two of the latest books on the subject of diet. These are Dr. Hauser's, "Eliminative Feeding System" and Dr. Bircher-Benner's "Food Science for All." You will find the whole subject treated by these authors in the scientific way from the medical point of view. I rejoice in the perfect agreement between the views of these learned scientists and Jainism ; though strictly speaking religion places the point much higher than mere health consideration. The real question is not whether flesh food is healthier than vegetarian food ; but whether it is right to eat flesh ? The answer is that no one who has the least regard for the future welfare of his soul would ever think of eating flesh. What matters it even if good health cannot be maintained without it ? Would we eat man if it became necessary for health or

life to do so ? Of course, not ! I have shown above that vegetarianism does not endanger life or health, but even if it did I should recommend all persons to study their future welfare and not to ruin their prospect for all eternity by an exaggerated regard for a few years' life or health.

But you might say that vegetables have also life, how can you be said to be escaping from *himsa* when you eat vegetables ? The answer is that though I am unable to escape from all forms of *himsa* to-day, I shall restrict my depredations to the least harmful type, and some day surely I shall refrain altogether from all forms of *himsa*, as has been shown above. It should be noted that from the point of view of the resulting harm or effect, every act of depredation is not identically alike. The killing of one-sensed life is the least harmful, inasmuch as vegetables are seemingly lifeless, and do not produce the same revulsion of feelings in us as the sight of dead carcasses and the slaughtering of living animals does. Vegetables do not wriggle about when cut ; they have no visible sense-organs that in animals look so terribly grim in death ; they do not appeal for mercy with their eyes or with shrieks. He who eats fruits and vegetables, therefore, has not to shut his eyes to the suffering and shrieking and the appealing looks of the victim of his appetite, as he who proceeds to kill or devour an animal that does all that. It is, therefore, clear that vegetarianism implies much less of a sinful taint resulting to the devourer than flesh. And as stated before, the eater of the vegetarian diet hopes also one day to escape from even the little *himsa* that is certainly involved in the act of eating vegetables and fruits.

Some people think that eggs are essential for healthy life, and insist on retaining them in their dietary. The truth, however, is that they are not essential in any real sense of the term, and are likely to cause greater harm than good. As Dr. Bircher-Benner points out, they cause over-acidity in the system, and the energy relations they bear to the requirements

of the human organism do not correspond to the same extent as those of fresh vegetables which alone are regarded as the most satisfactory foods, since they alone completely meet the human requirements. A man or an animal fed entirely on eggs will soon suffer from a multiplicity of ailments, and perish, while one fed on pure vegetable foods would thrive.

I must also take up now the question whether there is any harm in eating animal flesh which has not been killed by the eater himself. This can happen in one of the two ways: either the eater comes across a dead carcass and proceeds to devour it, or buys the flesh of an animal slaughtered for human consumption by some one else. Of these, the first case is not likely to appeal to many flesh-eaters, since the flesh in such a case is not unlikely to be of a diseased animal and unfit for food. But the real answer is furnished by the effect such foods produce on the mind, and the emotional nature, or disposition, of man. Now, it is the normal natural state of the human emotions that the sight of a dead body excites the feelings of pity and sobriety in the beholder thereof; and the animal instincts and cravings are subdued and curbed for the time being. Nay, even nobler thoughts—regard for the hereafter and the means of escape from the cycle of transmigration—fill the minds of the enlightened thinking beings. But what kind of emotions can they be which find expression when the sight of death or an animal's corpse does not only not excite the natural and nobler type of emotions, but sharpens the appetites and the eagerness to devour the carcass? It is obvious that when such a state of the mind comes to supervene habitually the tender human instincts have been, and must be deemed to have been, dead long long ago. This is sufficient to show that very harmful changes occur in the disposition of man before it can be made to tolerate the sight of flesh without being affected by the chastening emotions natural to the heart, and becomes moved by the devouring zest of a flesh-eater.

There remains only to consider the argument that humanity will be devoured up by animals unless they are eaten up. Now, the argument is actually devoid of any merit whatsoever in reality. Suppose, we are afraid that the Turks will conquer and enslave Christians unless checked: would you in this case go so far as to say that the Turks should be eaten up to prevent their killing and enslaving Christians? If not, why think of it in the case of an undesirable increase of animals? The obvious solution of the difficulty would be, should it ever present itself in an acute form for solution, that the king, whose duty it is to protect his subjects, would take proper steps to exterminate the danger from the animals, just as he would if his kingdom were threatened by a body of Turks or any one else. To fight in self-defence is not prohibited in the case of the layman; it is even enjoined on those whose duty it is to protect the religion, the life and property of themselves and others. It will be for the government to take steps for the destruction, but not for the devouring, of the animals who threatened to swamp out humanity from the face of the earth. If the king or the government ordered the killing of animals so that they might be eaten by men, they will be earning great demerit for themselves and their followers; but not if they killed and destroyed the animals that really threatened human life.

I ought to mention, however, that the supposition that the animals will ever become too numerous and destroy the human species is not based on facts. There is no such case on record anywhere in the history of the whole world. On the contrary, India has been, or at least had been before the advent of the Mussalman folk, almost wholly vegetarian in regard to diet and humanitarian in regard to principle, but beyond slight destruction of human life, from wild beasts, which is quite negligible under the circumstances, no community or body of men was ever exterminated by the animals. As compared with the number of accidents from

motor cars and machinery the loss of life from attacks from wild beasts has always been insignificant. *The Sunday Express* dated the 20th April, 1930 pointed out that over 5 million and a half casualties occurred in Great Britain in the period from 1918 to 1928. There are thousands of fatal accidents every year, and there are accidents on the hunting field also. I do not think animals can ever be said to have caused so much loss of life as the motor vehicles and machinery and mines have caused and are causing every year.

SOME OBSERVATIONS AS TO THE FOOD OF SAINTS

As has now been made clear by the researches of modern science itself, green leaves continue to manifest the phenomena of life for some time even when plucked off the plant on which they grew. A plant is like a colony of living 'cells', so that those of the living 'cells' which are in the plucked-off leaf continue to live for a time even though deprived of the services of the common feeder (root). The Saints who aim at the perfection of Love and Mercy, seek to avoid destructive contact with 'living matter,' so as not to cause injury and pain to any form of life.

Saints only use boiled or 'spiced' water. This is due to the desire to avoid swallowing down living water-germs which abound in unsterilized liquid. Water may be sterilized by boiling, or by the addition of certain spices, *e.g.*, cloves and cardamums. But Saints will not use water if it has been sterilized for their use. They may only use it if it was sterilized for his own use by the householder, in the course of the ordinary household routine, and not so that he might offer it to a Saint. The refusal to accept a thing the preparation of which has involved destruction of life when done for their use, places the Saints higher in respect of the elements of Mercy and Love. By doing so they escape from the third form of *himsa*, termed *anumodana*, which is the acclaiming of a wrongful act subsequent to its commission. For them sterilized water stands on the same footing as dried grain, unless the destruction of life be caused especially for their use, in which case some of the taint of the *himsa* involved in the taking of life must necessarily accrue to them. It should be remembered that only those Saints who have attained to Omniscience are able to go without food, so that it is as much as can be expected from an ordinary Saint if he is able to avoid *himsa* in all its three forms, namely, *krita*, *karita*, and

anumodana. This he does by not hurting living 'matter' himself (*krita*), by not asking any one else to do it for him (*karita*), and by refusing to help himself to the product of another's activity, when the act is done, not in the ordinary routine of daily life, but for the benefit of a Saint or Saints (*anumodana*).

As already stated, Saints who attain to Omniscience refrain from eating and drinking, for they become Gods. As Omniscient all-perceiving Gods they have before them the full panorama of suffering and misery every moment of the day, untold millions of living beings writhing in agony and pain all round, subjected to all conceivable forms of cutting, piercing, baking, boiling and tearing, on all sides. Who that is the embodiment of Mercy and Love can think of eating under such conditions? We, too, find it impossible to swallow a morsel if we see some living being, not necessarily a man, in extreme suffering and pain. On such occasions the emotions of sympathy and compassion, surging up in the heart, put an end to all feeling of hunger for the time being. We, however, have to eat later, to keep the body and the soul together, when we have left the scene of the tragedy and when its horrors are shut out from our view. But the case of the Omniscient Soul is different. He beholds not one isolated case of suffering, but the entire tragedy of embodied life and the whole panorama of suffering and slaughter and tyranny and injustice all over the totality of the 'worlds' at the same time. He also cannot shut out any sight, however ugly, from his view, for he is everywhere, so to speak. Then with respect to the physical body which the ignorant man regards as himself, and which is held even by the pious householder, who is aware of its inimical nature, as the instrument of enjoyment of the joys of life, it is the one thing which the Saint knows to be the enemy's stronghold, and which he seeks to destroy, so that it should not be formed again. The Omniscient Soul would certainly never care to fatten such a

source of evil in any way. The perishing of such a body for want of food would be a calamity in the eye of the mortal man; but it would be the symbol of Freedom and Release and Joy for the Omniscient Saint. He would, therefore, be totally indifferent to the needs and requirements of the body, and in no way interested in studying its well-being. The sooner it perished the sooner would full Divinity and Godhood be attained! As for the pangs of hunger and thirst, Omniscience is only attained when the Saint has conquered these and all other bodily cravings *completely*. Besides this, the body which holds a *fully illumined* Soul is very different from the ordinary physical bodies of men; it has been purged of its worst internal constituents that obstruct the light of Omniscience and unlimited Perception; and it is characterised by many wonderful changes that are wrought in the formations of the ganglions and nerves, under the strain of asceticism and *dhyana* (mental concentration). Probably the body of the Omniscient Soul directly draws, without the necessity of a deliberate effort on his part, from the atmosphere as much of light and heat and of the other subtler elements as such a highly purified and wonderful organism needs, and it may be that the material thus directly absorbed is utilised, in the internal laboratory of the system, for the manufacture and storage of some form of highly concentrated nourishment that suffices to maintain it in a fit and healthy state while it continues to be associated with the Soul.

EVOLUTION

Few people have adequately realized what great miracles are implied in the modern theory of evolution. Indeed, they are as great as those involved in the notion of a creation of something out of nothing; at times they even aspire to eclipse it.

The first miracle is the transformation of the inorganic into organic matter without the intervention of steps or grades. Some try to get over the chasm by positing a matter that is never altogether devoid of sensitivity. We must, then, believe that all bodily products such as saliva, phlegm etc., are also endowed with sensation. But it is a great pity that this has been left to be pictured by the mind, not established by demonstration in which the moderns excel.

The second miracle is the birth of psychic individuality in this sensitive matter. Will the reader be good enough to believe what he is told, and not worry himself and others with the how and why of things? We must simply believe that individuality is produced by the influence of one's surroundings and environments. These are surely no outlandish words. You can look them up in a dictionary if you are ignorant of their purport. You must also believe that the influence of the 'surroundings and environments' must have occurred precisely in the same way in the case of each and every one of the infinite millions of living beings that are swarming the worlds. What is most wonderful in this theory is again the sudden passage of individuality-lessness into individuality at the waving of the magicians wand. If the mind refuses to take the jump, it should be content with the idea that miracles are set up also in religion.

The third marvel in the theory of evolution is the distinction of the sexes. How came a purely sexless matter to become differentiated into sexually distinguishable organisms may

not be conceivable by the lay mind. It is sufficient that the propounders of the theory have not found it hard to formulate it. Is there no *affinity* between the two types of electricity, the positive and the negative? Why can't you believe that the relationship has evolved out into the complexity of the sexual life in the course of millions of years? Would you insist on further elaboration? Then know that miracles do not admit of such treatment even in dogmatic religion, and there is no other alternative. Our advice to the reader is to yield, and not to raise a storm over such a simple matter. Surely, there can be no great difficulty in believing that even the pavement stones on which we walk every day may have invisible sex life. Remember electricity is all pervading and must be present in the pavement stones too.

The fourth miracle is the evolution of the sense of taste. No doubt every one is not expected to understand how an inherent crude *nucleus* of tactile atomic sensitivity gave rise to sensations of sweetness, bitterness and the like; but that is due to the intellectual inferiority of the average man. Men of learning have found no difficulty in assuming it; and they wisely do not bother themselves about details, which can serve no useful purpose in the present state of our knowledge. Does it strike you as very wonderful that taste should always be associated with the tongue? There is a little bit of difficulty in accounting for this no doubt; but then you and I cannot account always for such simple phenomenon as the colour of coal—rather, we ought to say, the colourlessness of coal, since black is no colour in the language of science.

The fifth miracle is the development of smell. It, too, must have come out of *touch* or taste, and it is no good worrying oneself or others about the *how* and the *why* of it. The difficulty about the absence of the stages of development remains even in this case; but that only goes to show that we have not learnt all about this sense yet.

The sixth miracle is the appearance of sight, again under the influence of surroundings and environments. We must take it that if our walls remain standing long enough they will one day evolve out eyes and the other senses; they have thus far not done so simply because no wall has had a sufficiently long lease of life, though some have stood for thousands of years. As soon as a thing—be it a wall or a door post—evolves out an inclination to know, it is marching on the road to the obtainment of sight, without a doubt. The fact that eyes are always placed in the head, and not on any other part of the body, *e.g.*, the hips, just proves that nature is *unerring* in her designs. Who has not seen her laboriously painting lowly *worms* with protective colours to prevent their falling an easy prey to their enemies? It matters not that nature is a mere word; it is sufficient that she works with prevision and thought. We must after this refuse to answer the question as to why every one should have two eyes. You should try to think that the line of the visual tendency did not run a straight course, and must have become bifurcated somewhere and sometime in the past.

The seventh miracle is certainly the most wonderful of all that have been noted thus far. Hearing now appears in response to the influence of the external surroundings! We must offer our meed of wonderment and admiration to these outside factors. The ears have clearly followed in the footsteps of the eyes. This is why we have two ears, and not only one. One would not have simply done when there were two eyes to match! And the most admirable thing about the ears is that they never appear on any other part of the body, *e.g.*, the big toe.

We must hold that the current of the modifying external influences divided itself about the animal's head when it came in contact with it. You should take this as the latest explanation and very authentic! All this was not quite *unknown* to the ancients, though they lacked the scientific

explanation of it. This is evident from the proverb that says 'walls have ears.' Now, how could walls have ears unless they have evolved them out in the course of evolution?

We must now refer to wings which would be our eighth miracle. They came because some lower animals began to jump up to catch their prey. Notice that man had no need to jump for anything, and monkeys detest the idea, as is evident by their habit of pulling out the feathers and wings of birds when they catch them. This is why their species are without wings.

As for the intellect, the ninth wonder of evolution, it is only too obviously the outcome of the external modifying influences. If it could be shown that in the past some species had evolved out a brain on their hips and some had it placed in their toes the evidence would be complete ; but you could not expect time to have preserved every bit of evidence for you. Look: man alone has evolved out the brain, because he alone is the one who needs it most, since he is at war with his own species while others are not fratricidal like him. Besides the ever-wakeful Nature knew that man alone could make proper use of the intellect, since he alone has hands. Other species cannot even handle a gun, much less think of exterminating their race. That is why he alone is endowed with the intellect. Certain other members of the mammal group are about to get the intellect, as they have now begun to hate their own species, and are expected, in due course of time, to come up to man in that regard. No doubt, certain observations made during the last war throw some doubt on the dependence of the intellectual function on the brain, but we confidently look forward to another great war to demonstrate the contrary, and hope it will not be long in coming.

The tenth wonder is memory which makes it possible to remember one's grievances against one's enemies. Man has evolved it out because he has got to pay back his enemies in

their own coin. You must note that if you go on teasing even an ant for about a million years continually, it will begin to treasure up its hurts and hatreds against you in the end. It is a good thing in reality that ants do not live so long, else it will go very hard with man. No doubt, man, too, does not live for anything like a million years ; but we know that he has been in existence for hundreds of millions of years, so that there is no wonder if he has learnt to store up his sufferings as described above.

The eleventh wonder is the production of the mammiferous from the oviparous stock. Does it seem hard that the mammals should develop their young ones inside a womb and should also have a double or multi-breasted milk flagon to feed them with ? How else could the change be effected, good sir, unless all these wonderful changes occurred internally in the living organism ? It may be that the simultaneous growth of so many internal organs and developments of inner variations strikes you as wonderful : but the man of wisdom has learnt to curb his incredulity on such matters. If evolution is right then all our other surmises must be right too, though we may not be able to explain them to your or even our own satisfaction.

The above are some of the great wonders of the theory of evolution which we set out to trace. Not the least interesting part of this business of evolution is the way in which the 'surroundings and environments' have brought about the most amazing results within a few inches of space—notice the close proximity of the mouth, the nose, the eyes and the ears. That 'surroundings and environments' in the region of the tongue should give rise to tastes, about half an inch above it, to smells ; a very little higher up to sight, and just a couple of inches or so from the eyes to hearing, is the wonder of all wonders itself ! I am lost in admiration of the wonder-working Nature when I think that the bees and wasps should have eyes and the ants not. For clearly it would have been

an affliction to the ant to be burdened with sight, while the bees and wasps could have only been ants if they had no eyes. The argument that all the species must have been equally subjected to the influence of external surroundings and modifications, is beside the point, because no two individuals are placed exactly alike. But if any one, proceeding upon the differences of individual surroundings, enquire: how, then, are the ears always by the sides of the head, the eyes on the two sides of the nasal ridge, the mouth below the nose and the tongue in the mouth? the reply is that Nature is very thoughtful, and though it is not given us to understand her inscrutable wisdom, in all matters, we are not debarred from expressing our sense of wonder and awe at her power and resourcefulness!

RENUNCIATION OF YOGA

In this article I propose to compare the doctrine of Yoga with the *Ratna Trai* of the Jaina Siddhanta.

Hinduism divides Yoga into several classes: Karma Yoga, Raja Yoga, Bhakti Yoga, Jnana Yoga, Hatha Yoga.

Karma Yoga is the path whereby the aspirant may live in the world and still attain salvation. It consists in the doing of all worldly actions, but with a detached mind. The individual should not become interested in the result of his acts, but he is not asked to cease to act. In Jainism it is not considered possible for a householder to obtain salvation. A man must become a saint before he can hope to attain salvation. Sainthood implies a complete cessation of worldly traffic, that is to say, the total eradication of all forms of fleshly appetites and desires and lusts. The reason for this is that the *asrava* (influx) of matter which takes place with all forms of bodily activities can only be restrained when sensual life has been completely eradicated. And without the ceasing of the *asravas* freedom from matter cannot be obtained by the soul. The householder who is unable to follow in the foot-steps of the Saint is, however, enjoined to curb down his appetites and cravings by detaching his mind as much and as often as he can from the resulting pleasure or pain of actions. This will enable him to become a saint one day. To this extent Karma Yoga is common to the two systems.

Raja Yoga aims at the eradication of desire by the direct action of the mind. It seeks to prevent the mind from dwelling on the pleasurable or painful aspect of an experience by keeping it unperturbed, as if it (the experience) did not exist at all. If the mind is not able to accomplish this much it is not anywhere near the goal or even the path of salvation. In Jainism it is taught that the eradication of desires, that is to say, the preventing of the mind from dwelling on the pleasurable or painful aspect of an experience, is not possible unless a good

deal of disciplinary training in other directions is undergone at the same time. One must gradually train oneself to undergo hardships and suffering and severe self-denial before the mind will stop dwelling on the effects of an experience.

Bhakti Yoga in Hinduism aims at the attainment of the goal by devotion to a god (perhaps also a goddess?). In Jainism it is stated that no outside god or goddess can confer Immortality, Bliss, and Omniscience on the Soul. Surely these attributes are the very nature of the Soul itself; they can be had from within one's own being, never from the outside. Devotion in Jainism only means devotion to the attributes of Divinity, so that those attributes should also become manifest in the devotee's own life. The outer Gods are only examples of what can be achieved, of what has been achieved by others, who have gone before on the Path; They merely serve the purpose of guidance *by example*. Devotion thus is a kind of hero-worship in Jainism; in Hinduism it is very different, and is tantamount to begging for favour.

Jnana Yoga in Hinduism is deemed to teach the doctrine that knowledge is the equivalent of salvation. In Jainism it is said that Belief and Knowledge and Conduct must combine to lead to the attainment of an ideal. Without belief conduct will not be sustained in the face of difficulty and hardship; without knowledge one will not know what one is to do; without conduct, that is the doing of the right thing at the right time, one will remain precisely where one stood before. But Jnana (knowledge) is very necessary, for it is the slayer of desire; it burns up the seed of ignorance and uproots the tree of lust.

Hatha Yoga by itself would only amount to a system of contortions and distortions, so to speak. By Hatha Yoga it may be possible to strengthen the body or develop the bodily organs, *e.g.*, breathing exercises may develop one's chest. But salvation is not body-culture. Posture may even help in relaxation of nerves and muscles, but such relaxations can

never be complete. Unless the root of desire is not pulled out altogether from the human heart, it will suffice to maintain sufficient tension to prevent the goal being reached. For desires and appetites affect the physical body and produce tension of nerves and muscles. Hatha Yoga, if taken as a system of purely physical training, will be unable to attain to complete relaxation for this reason.

The *Ratna Trai* path of the Jinas is the method which scientifically combines the merits of Faith, Knowledge and Conduct for the benefit of souls. Faith means belief in one's own Divinity. Knowledge is of the essentials of salvation, and especially of the constitution of man and the nature of his constituents, so that he may never be at a loss in an emergency as to what to do. Conduct is the conduct which prevents the *asravas* (inflowing) of matter into the soul and weakens and ultimately kills out the bodily desires and appetites, producing a state of complete rest and repose and real relaxation from within. Thus equipped the soul marches on to the conquest of Ignorance and Death and Misfortune, and attains to Immortality and Joy and Omniscience. The Jaina *Puranas* contain the biographies of very many Souls, who have attained to Godhood and Perfection with the aid of the *Ratna Trai*. In the records of no other religion do we find such biographies. These biographies furnish the best evidence in support of the practicability of the Jaina *Ratna Trai*.

It should be stated that renunciation if incomplete and partial will not lead to salvation. If there be existing in the mind a single desire that has not been given up it will stand in the way of the progress of the soul. The reason for this is that you cannot destroy desires piecemeal, though you can curb them that way. If out of my desires I give up the desire for an orange it does not mean that a part of my soul has thereby become freed from matter. It only means that the amount of agitation of the heart is slightly reduced. For

desires are all rooted in the love of the body for which man is constantly agitated in the mind, in one way or another, from one end of life to the other. If I eat an orange it is only so because it is pleasant to the tongue or good for the blood ; if I give up eating a thing or reject one after trial, that is because it is not found to be conducive to the pleasure or well-being of the body. I have in reality no love even for an orange ; it is the sensation which is produced by the orange in my mind that I can like or dislike. Without the intervention of the bodily "I" it will be impossible for me to say that an orange is good. Such a statement will have no meaning whatsoever, since the same thing is liked by one person and disliked by another, and also since the one and the same person may at one time like a thing and at another not. In the scheme of the *gunasthanas* also it can be seen that progress along the Path does not mean the purification of the soul substance in bits and parts, but only a gradual thinning of the *avarana* (covering), and its total destruction at one moment of time. The thinning goes on through the eighth, ninth and tenth *gunasthanas* (stages) ; but the destruction is brought about only in the twelfth. And while there is the liability to fall back from the high position in the eleventh stage, it is completely gone in the twelfth, from which there is no longer a danger of falling back. The fall, too, which is possible from the eleventh stage, may be to the lowest one, which implies a complete sweeping away of the *Ratna Trai* or whatever there was of it in the shape of Right Faith, Right Knowledge and Right Conduct. Now, a fall is always due to a single desire dominating the mind and unbalancing the judgment. Such a catastrophe would not be possible if the other desires than the one that is the cause of the fall had been completely destroyed. For instance, a man in the eleventh stage sees a beautiful woman, and is fascinated by her beauty. He would instantly fall down to the ninth stage from the eleventh, and may then even cherish a sexual longing in

regard to her. He might then entertain the wish to drink some invigorating wine to enjoy her company better, and may think of praying to some god or goddess to influence and win her love, and may even wish to renounce the True Path, if it be necessary to do so, to win her favour or hand. Now, if the giving up of the desire for sexual enjoyment and wine had implied their total destruction they could not be formed again. What had happened was merely this that these desires were only subdued in the general subsidence of *karmas* that takes place in the eleventh *gunasthana*, and revived in the course of the fall from that state. In the twelfth stage there is no longer a subsidence but a total destruction of the *avarana*, the soul is rid of the agitations of the heart, and is therefore no longer liable to experience a fall from that high and sublime state. All this shows that the agitations of the heart can be destroyed all together only; not in bits; but they can be curbed and suppressed in increasing degree.

When the faintest tinge of *lobha* (desire) existing in the tenth *gunasthana* is gone then alone will dawn the Sun of Omniscience, the harbinger of Freedom and Joy. This faint and imperceptible taint of *lobha* can be in respect of one thing only, probably the wish to retain bodily health and vigour to the end. For the saint has given up everything else in the earlier stages of the journey. According to the *Puranas* (Sacred Tradition), Swami Bahubalhji, who had renounced the world, was prevented by just one thought, namely, that he stood on his brother Bharata's land, from attaining Omniscience for a whole year.

From the above it should be quite clear that if there be present in the heart of the saint a desire to attend to the covering of his private parts, or a longing to obtain the good opinion of men who object to nudity of saints, or to please any one individual or community in that regard, such a desire alone will suffice to keep up the agitations of

the heart and prevent the acquisition of Godhood and Omniscience.

This is why renunciation must be carried to the point of nudity in Jainism.

From the above analysis it follows clearly that all those Persons who have already attained to *nirvana* must have adopted the 'undraped' garb to do so. It may be conceded that it is easier to preach salvation for the robed in our day than the doctrine of nudity; but philosophy dare not play with *i.e.*, disregard the truth.

THE IDEA OF GOD IN JAINISM

The Jaina idea of God is that of a Perfect Spirit. Spirit is a substance, according to the Jaina philosophy, having many points in common with matter, which is another substance in existence, and differing in many points from it Consciousness appertains to Spirit, not to matter, though in the condition of impurity, all Spirits (souls) are found associated with material organisms. Spirit is a simple substance and not a compound, and for that reason is immortal, while all things which are composite and compounded are perishable. On attaining complete freedom from matter, Spirit becomes immortal.

A full, perfectly pure Spirit is omniscient, eternal, blissful, and also endowed with infinite energy. These attributes are not acquisitions from outside, nor ornaments put on for a time, but are the qualities of the Spirit substance. The true God should, therefore, be immortal in His own right, all-knowing, immeasurably happy and incapable of being swayed by any outside circumstance or force.

Divinity is free from sleep, stupor, drowsiness, laziness, boredom, affliction, pain or suffering of any kind whatsoever. A God should enjoy uninterruptable, unbroken illumination of full knowledge, and exhilaration of unsurpassed bliss at all times. He should have no duties or obligations to perform ; He should be above undertakings ; He should have no desire to be worshipped or to have His hymns chanted or His praises sung by men. He would not interfere in the affairs of men or inflict upon Himself the management of worlds, and He would not waste His time in creative activity in any form. A God should have no unfulfilled purpose, no unsatisfied cravings or ambitions ; and, for this reason, He would not manage or create a world. Divinity in the Jaina view should ever be tranquil, unagitated, restful

and dependent only on Himself. Passions like anger and greed do not move a God ; He is not subject to grief and sorrow.

The Jaina conception of God does not admit of an offering. Divinity in Jainism is compatible only with *ahimsa* (Universal Love) ; and will not, in any way, become associated with, or a party to, the shedding of the blood of the least or the lowest of living beings in ritualistic ceremonies.

A God should have no private loves or hatreds to sway or disturb or upset His inner tranquillity and repose ; He is impervious alike to praise and abuse. Divinity is free from hunger, thirst, afflicting sensations, such as heat and cold, from which the spirits (souls) in physical bodies suffer. Sex function has no place in the life of a God ; Spirit is neither male nor female, though unemancipated spirits appear with sex distinction, owing to the association with the physical body, which is characterised by the generative function. All impure spirits may attain to a Divine Status, as many have done in the past, and many will do in the future. All Spirits are alike in respect of their natural attributes and qualities, so that when they are purified, no difference remains to distinguish one of them from the others. All are alike, of the same substance, and endowed with like attributes ; none amongst the Gods is greater, none less or lesser than any other. Apart from pure, perfect Spirit there are and can be no other gods. The Deity, in the Jaina doctrine, is the highest Ideal that is kept before the mind, with the object of ultimately becoming like Him. "Be ye therefore perfect even as your Father in heaven is perfect."

If any one thinks that there is not enough work for Divinity to do in the above, or be dissatisfied with the description for any other cause, the reply is that Nature offers immortality only on these terms. None who rejects them can escape death and repeated deaths and perpetual misery in transmigration.

The idea of infinite power with reference to a Perfect Soul can be easily grasped if we ponder on the nature of Life of which He is the fullest expression. Let the mind dwell on the idea of continuity, and then associate it with Life, that is, continuity of living, without a break and without a pause. Life just perpetually goes on *living*. Death is unknown to Life, in reality. Indeed, how can it be otherwise when Life does not, cannot, halt even for a moment in its continuous living. Death only affects the intellectual function and the degree of consciousness or conscious intensity. But Life simply goes on living, *continuously*, ceaselessly, without a gap, without a stop. This, in itself, is inexhaustible, that is, infinite power.

The Perfect Soul, apart from this, is the destroyer of the greatest and the most powerful foe of living beings, namely Karma, to which every one else is subject. No calamity, no misfortune, can approach the Holy One ; Time is powerless to mark the lines of age on His features ; Death itself is scared of Him—is no more for Him !

The Deified Soul is the true Hero, the Conqueror ; no one can dislodge Him from His Status and the Supreme Seat ; none can harm Him in the least, in any way. Those who seek His protection become like Him. He shall continue to *be* for ever and for ever, with all His Glory ever remaining undiminished, His Power as unwaning after a hundred million years as to-day. He is Life itself that is Divine, and that cannot be stopped in any way from living on, from continuing to live ! What men learn by enormous labour, and even then most imperfectly, He perceives and knows at a glance. He sees and knows *all* every moment of Time, by His own immeasurable awesome Power. Because of all this He is rightly adjudged to be possessed of infinite inexhaustible Power.

THE INDIAN PROBLEM

In view of the importance that is attached to the principle of non-cooperation by certain politicians of India, it becomes necessary to ascertain what might be the proper significance of the term in politics. Now, non-cooperation is not the end in itself, but the means to an end, which means that it is not to be practised for its own sake, but to obtain Swaraj. The most pertinent question, therefore, is: will non-co-operation lead us to Swaraj? And if so, how, and in what period of time?

I agree that Swaraj is the proper ideal, the true natural goal to aspire after. I also agree that we must exert ourselves for its attainment. If the English will give it to us well and good; we shall be thankful to them when they do so. For the present it does not pay us and is not worthwhile to rely upon any such thing as good intentions, the spirit of fair-play, or the promises of persons in authority and statements made individually or collectively, through assembled parliaments.

I also agree that the easiest and the best and the cheapest method of getting rid of undesirable persons and institutions is by non-violent non-cooperation. In the case under consideration, certainly a handful of the English cannot possibly be deemed to rule a country like India against the will of its inhabitants. But this is all purely theoretical speculation so long as the will and voice of the country are not unanimous. In practical politics divided opinion only means civil war. In our case it will mean civil war with the English thrown in against the non-co-operators. Unanimity, at least, on the part of an appreciable majority, is therefore an essential to success for the non-violent programme. Another thing to bear in mind is that even apart from a civil war which British statesmanship will

be obliged to aim at. If the worst comes to the worst, the last stages of a departing foreign power that is unwilling to vacate the usurper's seat can never be free from bloodshed. It is true that it takes two to make a quarrel, but frankly I do not see how you can avoid it when bullets begin to fly and brute force is applied to compel unwilling non-cooperators to do the bidding of military dictators. Does any one imagine that the English will walk out of the country quietly, without moving heaven and earth to retain what they have lorded over for so many years? We must also bear in mind that with all their faults the English have a doggedness of purpose that will not be easily cowed down by those who merely intend to stand by with folded hands. The English are generally endowed with great capacity for initiative, and every one of them is not unlikely to acquit himself as a hero in an emergency. On the whole it seems to me that in a contest between physical brute force and non-violent non-cooperation the latter is only liable to come out second best, unless the heroism of non-co-operators is able to surpass in quality, that is in point of endurance and the capacity to suffer, the fiendish ingenuity of martial law genius bent on devising newer methods of grinding down resistance and opposition. It seems to me as to this that the whole fabric of our non-resisting resistance—this is really what non-violent non-cooperation comes to—is constructed upon enthusiasm so far as the ignorant masses are concerned. That these masses in their present condition are capable of rising up to the occasion of performing heroic deeds in the moment of need, or even of enduring for any length of time the hardships that are to be encountered on the path of political freedom, no one can maintain. "They are, poor creatures! not even capable of acting on their own initiative in an emergency." I grant that their enthusiasm is not a negligible quantity altogether; but uncontrolled force is a synonym for fury which is destructive of the good and

the bad both. I am sure our dislike of the Bureaucrats does not justify our destroying ourselves immediately in a mad attempt to be rid of them.

As for the idea of the soul-force of which one hears so much now-a-days in connection with the non-cooperation movement, that unfortunately is not a marketable commodity so that you cannot go and invest your two-anna bit in its purchase at your grocer's. Those who talk of it should know that in the days gone by there were many more Yogis and Mahatmas in India than there are to-day, and yet no soul-force was able to keep out the hated idol-breaker of Ghazni from the Hindu domains or to prevent the subsequent Musalman hordes from settling down in India to the complete chagrin, annoyance and disgust of every Hindu and the utter sacrilege of every thing pertaining to his Dharma. And it was a case of combined failure on the part of Hindu and Muslim soul-force when the cow-and-pork-eating *feringhee* was suffered to implant his foot in the land. In the face of these facts it is idle to talk of soul-force as a political weapon, and we hope we shall not hear of it any more. I shall have something to say about the real soul-force later on when I come to deal with the true, *i.e.*, the constructive side of the programme of non-cooperation ; for the present I shall look into the picture that India will present if this infant prodigy—Swaraj—is ushered in our midst in nine months. I do not think many words are needed to describe the situation ; the departure of the English will simply mean the departure of all order, organization and control from the land, with ourselves just lying idle in our non-cooperation beds or addressing monster crowds of gaping rustics on the virtues of the movement. The goodness of "Mr. Tommy" may not allow him to help himself to the property of the non-cooperator when he is departing from the Indian shores, but quite apart from the uncertain doings of "Tommy Atkins" there will have been let loose in the land

only too many forces of a type calculated to destroy every vestige of order and organization in less than no time. State will rise against state, tribe against tribe. Those who have been jealous of their neighbour's wealth will make an immediate dash for it ; hooliganism and lawlessness will be the order of the day. To crown all, Hindus and Muhammadans will, notwithstanding all their present highly commendable protestations of amity and goodwill, find themselves once more engaged in a life-and-death struggle with each other, with the Afghans preparing themselves to descend into the Punjab from the north and the Japanese cruising about in the Indian Ocean to effect a landing in the south, east and west. We might, no doubt, after the departure of the English, apply ourselves to train up our young men in all kinds of arts, sciences, and occupations, including the army ; but I cannot help thinking, in terms of the old Persian saying, that while the antidote is being brought from the distant Iraq the 'poisoned' man shall be dead and gone.

Such is the awful picture of the terrible scenes which must ensue if the English are driven out of India in the year of grace 1921. Is there any sane Indian who thinks that this is a desirable state of things ? I would have had no hesitation in giving my acquiescence to ten times as much suffering if it could lead to happiness in the end. But alas ! there is no more happiness in this than there is in jumping into the actual fire out of the frying pan.

Are we, then, for ever doomed to boil and simmer and broil in the fryingpan of subjection ? No, I do not think so, provided we follow the scientific means which alone are capable of leading to the desired goal. For the successful achievement of our object two things are absolutely essential, namely,

(1) Intense patriotism, and

(2) General efficiency, including specialised training in individuals.

The first of these requires

(a) toleration, in the fullest sense of the term, for all differences of opinion about religion and other matters spiritual and temporal,

(b) love of the country and countrymen, and

(c) the capacity to sacrifice personal ideals and ambitions for the good of the nation.

The second means

(a) a strong, healthy, energetic body ;

(b) a strong mind capable of knowing its own good ;

(c) an iron will that refuses to yield to temptation ; and

(d) general practical knowledge of the world, including expert scientific familiarity with the particular department of life with which one happens to be chiefly concerned.

All the ruling nations in the world possess these qualifications, and it is idle to imagine that we can throw off the English yoke without them. Without a strong healthy body no one will ever respect our personality. The bully and the knave only respect brute force. The average European is a sportsman, and has no admiration for him who slinks away without showing fight. No amount of monetary damages can therefore be adequate compensation for loss of prestige on the spot. The Englishman respects the Boer and even the German with whom he was recently at war, but not the Indian who helped him to win the war for this very reason. Apart from this, there is no department or walk of life where you can possibly hope to get on well without a strong healthy body.

The advantages of a strong mind are obvious and need no description. The same is the case with knowledge ; but it is necessary to say with respect to the third item of efficiency, namely, an iron will, the real soul-force that is vaguely talked of by platform orators, that it is the one thing

which is almost wholly wanting in India. It is the national character that a man will sacrifice the whole nation for a trumpery personal advantage or gain. This must not be said of the future generation if India is to be independent. To-day we do not trust each other simply because no one knows when it will suit his comrade to give him away in consideration of a bare alphabetical handle to his name. And it has been like this for too long a time in the past to be changed by a mere resolution on paper. Nothing but continued experience to the contrary can restore this lost faith in the Indian heart. I have no time to enter into details but it will be readily seen that the subjoined programme of work, with suitable modifications according to special conditions and requirements, will prevent our falling into the "fire" of helplessness and confusion when the time comes for making a jump from the "frying-pan" of subjection. The time limit is 42 years, that is the length of two "minorities". Our children's children are certain to attain swaraj according to this scheme, though our own satisfaction must be limited to having chalked out its path. Those who feel disappointed with this figure should remember that Rome was not built in a day. Ours is a chronic complaint and must needs have slow recovery. Much cannot be expected, in the shape of physical, mental and moral development, from persons born with constitutions vitiated by the ill-omened usage of child marriage, that has been in vogue for centuries in the land. Our children, if we begin to regulate our lives from to-day, will be fifty per cent. better than ourselves constitutionally; but our children's children are certainly expected to shake off the evil effects of this unhappy custom when they grow up to manhood. This gives us roughly two generations of hard building up work with steady unflinching resolution. Under normal conditions, then, the will and voice of the country can be effective in a period of 42 years. It will only be necessary for our grandsons to resolve to put

an end to their dependence and to proceed to carry out there will within 24 hours of their notifying it to the ruling body; for opposition will then be simply out of the question. It is even conceivable, nay very probable, that long before the approach of the actual time fixed here the conditions of life shall have so far changed as to place the Indians on a term of equality in most matters with the English. In any case a determination on the part of the nation to better its condition is bound to lead to a greater degree of peace, prosperity and security than prevails to-day in the land, and there is good reason to believe that even the course of justice between the European and the Indian will speedily cease to be erratic and become straight as soon as Indians begin to put to shame those who deride them to-day by their unflinching straightforwardness and love of truth.

As for the boycott of educational institutions, there can be no reason to decry it if it can lead us to the goal. For national freedom even school boys must contribute their quota. But the time for this kind of action has not yet arrived. When it does arrive the boys must, if necessary, withdraw themselves from schools and colleges and work for the nation's cause. To-day they can only create and augment confusion. I think what is wanted to-day is not the closing of our educational institutions, but the teaching of proper books in history and general literature, the two subjects which alone may he said to be open to objection. Here also it is evident that if Englishmen will not write suitable books on these subjects, Indians must do so themselves.

PROGRAMME OF WORK

(1) *Religion*

- (*a*) Practise toleration in the fullest sense of the term.
- (*b*) Live up to, rather than descant upon, the moral ideal set up in your own faith.

(c) In any case do not fail to put into practice the principle of self-denial which is common to all religions.

(d) Be a learner before you become a preacher.

(e) Study comparative religion as far as possible.

(2) *Politics*

(a) Inculcate the spirit of patriotism.

(b) Teach men the national ideal of freedom.

(c) Spread knowledge of the scientific means to the end in view.

(d) Do not let loose misguided or even unguided force.

(e) Let men learn to think for themselves instead of having their thinking done by one or two individuals.

(f) Avoid diplomacy—plain speaking is best.

(g) Aim at steady progress by self-exertion, but not at instant cataclysms.

(h) Cherish enthusiasm for your cause, but not bitterness or hatred against any one else, especially the English.

(i) Above all keep out of the political whirlpool things and institutions that are helpful in national building up.

(3) *Education*

(a) Boycott ignorance.

(b) Write healthy literature.

(c) Carry primary education to villages and huts.

(d) Educate your girls without fail.

(4) *Social Life*

(a) Take a vow never to marry yourself or any one else under 18 if a boy and 16 if a girl.

(b) Acquire good manners and avoid doing things which are offensive to others, *e.g.*, spitting out *pan*-juice everywhere.

(c) Adopt simple life.

(d) Do not mimic opulent foreigners.

(e) Abolish sub-castes, establishing the four original *varnas*.

(f) Do not rashly break down all other religious barriers at once.

(g) Introduce reform where reform is needed slowly, watching and studying the effect of every step that is taken.

(h) Do not imagine that all the ancient social rules are unscientific or unsound.

(i) Discourage purdah evil; it should be destroyed in 10-15 years completely.

(j) Respect Indians more than any foreigners.

(k) Do not let your love for Shakespeare and Byron estrange you from Tulsi Das and the Indian Acharyas.

(l) Seek no vanities—titles etc.

(m) Let vulgar abuse become a thing of the past on the 1st of January next year.

(5) *Body-building*

(a) Take to some form of body-building.

(b) Avoid unsanitary conditions of life and harmful irritating foods and beverages—chillies, hot spices, etc.

(c) Avoid expensive foreign games that estrange you from the people.

(d) Build *akharas* (gymnasiums), keeping them free from politics and hooligans both.

(e) Cultivate the spirit of chivalry.

(6) *Law and Justice*

(a) Swear not to lie willingly or under compulsion.

(b) Rouse public enthusiasm against perjury and falsehood.

(c) Induce the police and the bar to remain straight.

(d) Insist on the purification of the atmosphere of Law courts.

(e) Induce the judiciary to yield to no influence in the administration of unflinching justice.

(f) Encourage honest private arbitration.

(7) *National Economy*

(a) Adopt Swadeshi, but keep it free from politics.

(b) Start all necessary industries in the country to be independent of the foreign manufacturer.

(c) Purchase from the British manufacturer, in preference to others, what you have to purchase abroad, at least normally.

(d) Do not fail to co-operate fully with Indian ministers in respect of transferred subjects.

PRESENT DAY PROBLEMS

The above was composed in 1921 when the non-cooperation movement was at its height. Much water has flown under the bridge since then, and the situation has become more pitiable than ever. There has been much talk of a constitution ; conferences and confabulations have taken place in India and England several times. But the lot of the Indian has become steadily worse, and the Hindu-Muslim problem is one of the most distressing ones of our times.

The remedy suggested by the situation is this : let the Hindus observe total abstinence from politics for a period of five years. When a man is taken ill the doctors prescribe some medicine for him, and he is asked to observe complete *parhez* from certain things ; and he is cured speedily. *Parhez* is abstention from all those things—meats and drinks and the like—that are harmful to health.

The political situation to-day also requires nothing else so much as *parhez*. Let the Hindus observe complete *parhez* from politics and political chatter till such time as they are

cured of the disorders caused by the excess of wind and long-windedness. They should devote the period of *parkes* to the education of the masses and the elimination of corruption and bribery from their midst. Let those who have leisure enough to spend in the inside of public jails exile themselves, voluntarily, to a neighbouring village, and apply their energies to educate the villagers in the elements of knowledge. I have no doubt that in the course of a few years they would raise the percentage of literacy to a very high figure, though it may not be easy to induce the elderly people to undergo pupilage in old age. If corruption and bribery cease, the lot of the poorer people is automatically rendered more agreeable and enjoyable. But the greatest gain will be in the relations of the two rival communities that are now engaged in a bitter contest with each other. At first the Moslems will sneer at the Hindus and jeer at them; but the tables will be turned in a few months, as the reason for the treatment of the Muslim community as a favoured one shall have disappeared; and within a year Muhammadans will be begging and praying the Hindus to return to politics. In the second year the Muslim restlessness will become more striking, and they will be willing to do anything to join hands with the Hindus. In the third year they both should combine to eradicate bribery and corruption and other kinds of evil practices from the country. The fourth year should see education and prosperity making long strides all over the land; and the fifth will be the culminating year when it will be difficult for any one to resist the combined power of the two communities, now united on the basis of an understanding of their true needs as Indians, determined to live together in the united mother-land.

Such is the programme of work that will bring emancipation to India from political slavery. British co-operation should not be rejected in carrying this out, and we must non-cooperate with our own men who are prone to deliver long-

winded speeches in time and out of time and at all times, whenever and wherever they can. *Parhez* must be observed carefully—most strictly—and I have not the least doubt that all will be well with us in a surprisingly short space of time.

JAINISM AS THE COMMON PLATFORM

From the confusing bewildering jumble furnished by the religious scriptures of the world two facts emerge clearly if one have patience and sympathy accompanying one when studying Comparative Religion and ancient lore. These are: (1) a total disagreement amongst the different religions or groups of religions in respect of their god or gods, the function and description of Divinity and the *summum bonum* of Life, and (2) a perfect agreement in regard to the undercurrent of Enlightenment, as the basis of an underlying gnosis, in each of the prevailing religions, showing that the gnostics, or the knowers of truth, in each and every community have held identically the same views. The question which we have to answer with reference to this curious state of affairs is this: which of these, the disagreement, or the agreement, of religions is to be taken as the true aspect of things religious? It is obvious that both of them cannot be accepted as true at the same time.

The following chain of reasoning has led me to the conclusion that the matter of agreement constitutes the true view of religions, and that the matter of difference is due to an extraneous though very potent cause. Firstly, it is silly to think that religion could only have been intended really for one community or nation amongst men, or that a god could be found who would make love to one section of the human race and condemn and consign all the rest to perdition. From this it would follow that not the matter of difference, but that of agreement, would necessarily be the *nucleus* of the true doctrine. Secondly, there are indications in the scriptures themselves that go to show unmistakably that the teaching of the diverse creeds, with regard to the points covered by the matter of disagreement, was not to be understood in the plain, or literal, sense of the words. In other words, most of the scriptures are couched in allegorical or parabolic style,

which has to be correctly interpreted before its purport can be clearly perceived. This is tantamount to saying that the language of very many religious books is extremely deceptive and will mislead the enquirer unless he be possessed of a highly discerning mind. The gods are only so many personifications of doctrinal conceptions of the Science of Religion. I have interpreted hundreds of these impersonations and explained whole systems of allegorical thought in my books (see the Key of Knowledge, the Confluence of Opposites, etc.), and shown that each allegory, when properly interpreted, just reveals a valuable doctrine or doctrinal conception, which is common to all true religions. The differences have thus completely disappeared and melted away, and in their place a full and lasting agreement is found to be prevailing among the religions of the world. The interpretation of allegory and myth, it should, however, be stated, must not be attempted in an unscientific way. There is a clear method of interpretation the ignorance of which has misled many an ill-equipped explorer of the Secret Wisdom. Lastly, it is found that the matter of agreement in all religions bears a scientific aspect, and is fully capable of being reduced to exact laws. The doctrinal re enforcements, too, that are received, as the result of a scientific interpretation of allegory all fall in a line with the basic principles of Truth, and, taken together, constitute a complete explanation of the Science of Salvation, as Religion might properly be called. I have shown this fully in my books, some of which have already been named.

The function of religion proper, then, is to enable man to attain to the Perfection of Spiritual nature. This was originally taught as a science, and men claim to have attained to Divine Perfection by following the doctrine in the practical scientific way. Allegory owed its existence to the poetical exuberance of certain individuals who personified every thing. In every community and nation allegorists arose, and accomplished the work of creative Fancy. When people forgot the

meaning of the allegories there arose misunderstandings; and quarrels and blood-shed occurred, with the result that thereafter no one dared openly to preach the Doctrine of Truth before the masses.

Of the prevailing great religions, Muhammadanism is the youngest and Christianity, too, is not much older. Neither of them claims that any one has thus far attained to the *summum bonum* from amongst their followers. The same is the case with Judaism. In all these religions the *summum bonum* is to be attained on a particular day, termed the Judgment Day, which is still far and may be very far off. The teaching of Zoroastrianism is also to the same effect. The notion of the Judgment Day itself is found, on close investigation, to be an allegorical portraying of the attainment of the Great Ideal, namely, the Perfection of Gods; but the point here is only this that no one is deemed to have attained to it in any of the allegorical religions thus far, which shows that they have not produced practical results which a scientific religion should have done. Buddhism arose something like 2500 years ago, but religious teaching is very much older than that. Of the Vedas the one known as the Rig Veda is certainly very old; but it is allegorical in its composition, and does not name any one who might be said to have been benefited by the teaching and become deified. The source of the Teaching of Truth, therefore, must be sought even outside Hinduism. This source we find in Jainism, which can now be definitely traced back to more than five thousand years in the past, from the archæological data recently unearthed at Mohenjo-Daro in India. Jainism does contain the biographies of a very large number of men who have already attained to Divine Perfection by following its teaching; and in several important particulars, such as the name of its Founder (Risabha Deva) and the number of the Tirthamkaras (Elders in the terminology of the Apocalypse), which is four and twenty, there is available confirmatory testimony from distant

lands and from different and even hostile creeds (see my "Rishabha Deva"). The teaching of Jainism is not couched in allegory, but is plainly expressed in a scientific manner, and can be easily understood. Whatever be the true age of Jainism—and that is a point about which there is and can be a considerable difference of opinion—it is certainly the only one that can explain the puzzling facts of the rise, expansion and deviations of Religion and religious History satisfactorily; and it is the only religion that could have been the source of inspiration to the Muses of the *rishi* poets who composed the allegories of the Rig Veda, or whatever else might have been the earliest compilation of allegorical personifications. If the above conclusions appear strange to any one it will be only because the moderns are ignorant of the true reading of their scriptures, and seek to read the religious books as if they were historical documents.

INTERNATIONAL PEACE

THE JAINA VIEW

The only way to stop wars is to :—

(i) instil love and respect for life, that is for all forms of life, in the heart of man,

and

(ii) to make him realize, in his understanding, that the consequences of the disregard of the rule of love are terrible for the individual soul.

Nothing else will ever do, as nothing else has ever done in the past. Let us look at the past history of the world. What do we find? Wars and strife, rape and rapine, slaughter and blood-shed wherever you come across nations that ignored the rule of love or that ended their hearts' purification with a mere allusion to it in their speech. On the other hand, look at the Jainas and watch them marching along the vista of time from the hoariest antiquity to the present day. What do you find?

Jaina emperors ruling the country ; Jaina Kings occupying the thrones in many places ; Jaina generals distinguishing themselves on the battle field ; Jaina merchants controlling the conditions of trade ; but nowhere you find them instrumental in causing misery or bringing hardships on mankind. They practised *ahimsa*—the doctrine of non-injuring, which says hurt not even the feelings of any one, not even of an animal, without a just cause. They were at the same time impressed with the terrible nature of the doom that overtakes those who disregard the rule of *ahimsa*, the doctrine of Universal Love.

They understood this much clearly that by injuring any one—even a lowly worm—without adequate justification, a force for evil would be generated which must produce its harmful effect on the doer of the evil deed, and from which

there would be no escape in any way except by undoing it, by the severest of austerities and other forms of severe self-denial. Even when evil is wrought in the name of religion the law applies with full severity; there is and can be no forgiveness of one's sins by any one else!

Jainas lived the life of Love in the past, and they are the only people who have no wanton killing against them in the pages of the world's history. Man lived peacefully with man under the influence of *ahimsa.* Yet Jainas were no cowards; they actually fought wars, and also defeated their enemies. Chandra Gupta, Sandracotas of the Greek Historians, was a Jaina, He was the emperor of nearly the whole of India about 300 B.C. When the ambitious Greeks sought to annex India to their empire, Chandra Gupta took the field against them, and inflicted a crushing defeat on the Greek army.

The Jainas are allowed to fight in self-defence, but not with greedy ambitions. They are not allowed to wage religious crusades, or to seek to obtain converts at the point of the sword. In the past other nations and communities have persecuted the Jainas, but never the Jainas are seen persecuting any one.

Now look at the other nations of the world. You will not find any other nation that can show the same clean record. They have waged wars of aggression on others and have also fought amongst themselves internally. Slaughter and blood-shed fill the pages of the histories of the nations of the world. They have passed through blood themselves and have dragged others through blood. Bitter religious wars, too, have characterised their career in many instances. All this notwithstanding that most of the religious scriptures of the world preach the doctrine of mercy and love.

The reason for the failure of these nations is to be found in the fact that the hearts of men have not been touched by the teaching of their scriptures. They have not understood

the nature of the soul, and naturally failed to find any sanctity even in man's life. Their hearts are set on acquisition and fashion more than on the attainment of the religious ideal. They are swayed by powerful emotions of pride and hatred even in connection with Religion.

In Jainism there is no question of the forgiveness of sin. Its doctrine may be summed up in one sentence: destiny is not made for man; man makes it for himself; every one is the maker of his own destiny;—as you sow, so shall you reap; no one can absolve you from the consequences of your actions!

The Jaina Religion aims at opening the understanding. It is not dogmatic. It invites men to understand and intellectually realize the truth of the matter of faith in the first instance. For faith purifies the will and controls the action through it. Where religion is not able to purify the heart, that is to say the will, no control will be exercised by it on action.

Purification of the will is possible only through knowledge, that is Reason. No change is possible in the constitution or disposition of the will except through experience or the process of reflexion on experience, that is to say, through instinctive or intellectual ratiocination. Even facts accepted in the way of blind faith are accepted merely because they seem to be for one's good in some way. Intelligent understanding, however, builds its house on a rock, while the power of dogmatic faith is constantly challenged by actual experience and the contact with reality.

The reason why religion in general failed to sway the hearts of men in the past is to be found in the conflict between dogma and reason. Reason is constantly undermining the foundation of dogma by bringing it in conflict with reality. Even suspicion will prevent the matter of faith from influencing conduct. Man must build his faith on Reason if he will aspire for World Peace!

Another cause of the failure of religion generally to control the evil inclinations of men is the belief in the possibility of having one's acts annulled and absolved without having to pay for them. With such a belief there is no question of the goodness or badness of action; what matters is the pleasure of the forgiving agency. The most horrible and heartless of crimes have been committed by man in the name of his god and religion, in the belief—whether express or implied—that no punishment could be attached to acts done for divine pleasure itself.

To-day if you want to establish a reign of Peace and Good-will for mankind, you must begin by rationalising religious thought and the doctrine of responsibility for individual actions.

We are living in an age of science and rational thought to day, and the hearts of men are set against unreasoning dogma and myth. This is why people are fleeing away from religion to-day, and will have nothing to do with it. Our wars are mostly made to-day by greedy covetous men who have cut themselves adrift from religion and who cannot be induced to accept anything that is not acceptable to Reason. The majority of men to-day belong to this class. It is idle to expect that wars will be stopped unless these men have their hearts changed in the first instance. If Religion aspires to convert them to its cause it will have to approach them in the language of Reason, which alone they are likely to follow. It must be clearly understood that all talk of dogmatism being able to influence the thought, much less the heart, of any one in our day is pure nonsense. All peace conferences are doomed to fail unless they can induce religions to cut themselves adrift from dogmatism and mythology altogether. I have shown in some of my books how this is not only possible but quite easy of attainment, and how it will enhance the prestige and glory of all religions when properly effected. I will mention the names of some of the books in this connection :

(1) The Key of Knowledge.
(2) The Confluence of Opposites.
(3) The Right Solution.
(4) Faith, Knowledge and Conduct.
(5) Jainism, Christianity and Science.
(6) The Lifting of the Veil or the Gems of Islam.
(7) The Householder's Dharma.

These books will show that Religion is itself a science, the Science of Life. But its teaching is found to be preserved in two different ways to-day: (1) in a plain matter-of-fact language, as in Jainism, and (2) in allegorical imagery, as is the case mostly with the scriptures of the other religions. To-day men have lost the true reading of the allegorical script, and are quarrelling with one another and with intellectual rationalism, in consequence. But in reality identically the same thought and teaching lie hidden under allegory and pictorial orientation in almost every religion. It should thus be easy to reconcile men to one another and to rationalism, and to give them a religious outlook which will have the support of their Reason and reality, and which will be able to control their will, and also, through it, their action.

All this, I say, is possible, if we work in the proper way and direct our thoughts to the real problems facing us. Mere pious wishes will only end in bringing us together on a platform where we are as likely as, indeed, more likely than not to quarrel with one another.

I am not exaggerating the opposition of 'free-thinking' rationalism in the world of to-day when I say that no conference that avoids or fails to reconcile Religon and Science is ever likely to succeed in making a man give his coat and overcoat both when only one of them is demanded at law. The man of to-day is anxious to take and retain, but not to give. We must also recognise, in the clearest manner possible that there can be no world-peace so long as

men and nations do not undo the damage they have done to weaker men and communities. The distinction of colour must go ; that of religion itself must cease. There shall be no more favourable treatments, zones of influence or commercial privileges, for one set of men against another ; and the lynching of the 'niggers' must stop. It is only when this has been accomplished, in the hearts of men, not in words alone, that we shall be deemed to be seriously contemplating a step that will no longer fall in the category of unpractical wordy camouflage. We must show sincere repentance, undoing what damage we have done to one another as nations, and start with a clean slate for the future. If any one think that a mere referring to the moral precepts contained in religious scriptures will be able to wipe out evil from the hearts of men and the world both, let him ponder over the following from Mr. J. M. Robertson's "Short history of Christianity", which is not quoted here in a spirit of malice, but as furnishing a purely psychological basis for the investigation of the causes of the failure of different religions, to persuade man to live happily with his fellow man, what is true of Christianity being also true of most other religions.

"It is in regard to the influence of religious teaching on international relations, however, that the saddest conclusions are forced upon the student of Christian history. The foregoing pages have shown how potent has been organized Christianity to promote strife and slaughter, how impotent to restrain them. If any isntance could be found in history of a definite prevention of war on grounds of Christian as distinguished from prudential motives, it would have been there recorded. So flagrant is the record that the Christian defence veers round from the position above viewed to one which unconsciously places the source of civilization in human reason. Yet even thus the historic facts are mis-stated. The enormity of Christian strifes in the past is now apologetically

accounted for by the fantastic theorem that hitherto men have not 'understood' Christianity, and that only in modern times have its founder's teachings been comprehended. Obviously there has been no such development. The gospels' inculcation of love and concord are as simple as may be, and have at all times been perfectly intelligible : what has been lacking is the habit of mind and will that secures the fulfilment of such precepts."

Mr. Robertson explains the reason for the absence of what may be termed the proper religious habit of the mind as follows :

"An explanation is to be found in a study of the normal results of guiding conduct by emotional leanings rather than by critical reflection. The former is peculiarly the process of evangelical religion. Hence comes the practical inefficacy of a love of peace derived either inertly through acceptance of a form of words declared to be sacred, or through an emotional assent to such words emotionally propounded. Emotions evolved are of the surface, and are erased as easily as they are induced, by stronger emotions proceeding from the animal nature. Only a small minority of Christians, accordingly, are found to resist the rush of war-like passions ; and some who call most excitedly for peace when there is no war are found among those most excited by the war passion as soon as the contagion stirs."*

Does the voice of history proclaim any other of the Semitic group of religions to have fared better in bringing happiness and peace to mankind ? Mr. Robertson does not think so ; he adds :

"Whatever may be the outcome of freedom for self-development in the light of western civilization, there is plainly little to choose as between Christian, Jewish, and Moslem moral material in those regions, after two thousand

years of Christianity. Such facts bring out once for all the sociological truth as to the part played by Christianity in civilization. The progress of the more advanced states has not been caused by the creed. If that were the lifting factor, Abyssinia should be on the same plane with the leading European states. Once more, it is not Christianity that has civilized modern Europe, but the variously caused and conditioned progress of Europe that has civilized Christianity."

I shall now turn to the Jaina view of things, and devote the rest of this article in working out the consequences of practising the principle of *ahimsa* in various departments of life and their effect on internal and external, *i.e.* national and international peace.

(1) For the individual Jainism points out that the soul is a simple substance, as distinguished from a compound, which survives bodily death, because death only overtakes compound things, but not simple elements. It cannot therefore die out, and will have to reincarnate elsewhere. The organizing forces of the body are the energies which constitute its disposition or will. The will is constantly undergoing modification in consequence of individual action, so that the future conditions of life will be controlled altogether by the kind of disposition one makes for oneself. There is no condition of embodied life that is not threatened with calamity and death, nor any that is free from misery and pain. But those who live on the principle of *ahimsa* soon succeed in destroying their animal nature, and thus become freed from the disposition that is the cause of reincarnation and suffering in the world The soul-nature is a thing that is purely divine, so that when one attains to the purity of his soul-nature one comes into the enjoyment of unlimited knowledge and happiness and power and immortality. It is, therefore, clearly to the advantage of the individual to practise Universal love. There is no other way of escaping from undesirable re-births,

Materially also, the practising of such virtues as truthfulness, justice, forgiveness, mercy, self-denial and temperance must bring peace of mind, popularity, respect and prosperity to the individual. He can have no enemies left in the world, but only friends all round.

(2) From the national point of view, *akimsa* will be found to be the source of confidence and goodwill. It will do away with the need for heavy armaments ; it will not tolerate long-range guns, nor poison gas, nor the bombing of cities and suburbs from aeroplanes. With the reduction of the military and the police there will be immediately a reduction of taxation, and life will once more become tolerable and joyous. Nation will live at peace with nation : passports will be unknown, so will be the temperament that seeks exploitation and self-aggrandisement. Men will practise the golden rule summed up in the phrase 'live and let live,' in reality and truth.

(3) Excessive industrialisation will be checked under *ahimsa*. We are all eager to become manufacturers to-day. Under the guidance of *ahimsa* life will be simplified ; manufactures will be limited ; mechanization will be restricted. Every nation will become self-supporting and self-dependent, growing its own foods.

At the present rate of 'progress' the day is in sight when everywhere there will be manufacturers and producers and nowhere buyers! Reduction in the number of factories will at once strike at the root of unemployment, since they render idle more men than they employ. It is bad policy to starve many to fill the pockets of a few.

(4) The doctrine of love will also induce legislators to find means of suitably dealing with the problem of the excess of women over men, which, in its turn, will also go to reduce unemployment, and, along with the check on excessive industrialization, will root it out altogether. I might mention in this connection that for those countries where the number

of men is smaller than that of women, *ahimsa* (love) favours the marrying of two women to one man. The advantages from this will be manifold; social life will be purified, and girls will not be under the temptation of employing unmoral and even immoral devices to 'catch' husbands. Those who cannot get married under the monogamous law and who are driven, for no fault of theirs except that they happen to be endowed with the animal appetites like their married brethren and sisters, to seek clandestine amour, will no longer be forced to a life of hypocrisy and shame. Abortions will not be practised as they are in thousands to-day; and infanticide will become a thing of the past. These are only a few of the advantages that will flow from the practice. The opposition to it is merely a matter of *zid* (sentiment). Many women who find themselves unable to be reconciled to the idea of sharing their husbands with another woman, in reality are actually doing so to day, and in a worse form, though unaware of the fact. There can be no valid objection on the ground of religion either. Several of the Biblical patriarchs had more wives than one. We have no right to expect peaceful nationalism while millions of women are forced to lead unhappy lives. The day of reckoning is not far off. Girls have already begun to usurp the places of men in business circles. Let us note that the proper place for the woman is the home and the nursery, not the business house. It is for man to earn; not for the woman. She is to spend, profitably for man, and for herself too, as his partner in life, what he has earned by labour or skill. You cannot reverse the natural role for long, without very grave consequences resulting from a disregard of Nature's Law.

(5) Finally, in our international relations the practising of the doctrine of universal love will at once make men and nations respected and loved. To-day the keynote of international policy is fear; we hate every one, and are hated by every one in our turn. Peace is maintained only through fear

of each other's brute force. This is not freedom even for the nations that are free, who are and have to remain armed to the teeth. True freedom consists in being free from fear altogether. If we aspire to enjoy true national freedom for ourselves, we must first set our neighbours free from fear of ourselves. The measure of our freedom, in reality, is the measure of the freedom of our neighbours, near and remote.

Ahimsa is Universal love, and will attain this high ideal, however much it may be beyond the conception of men to-day. Love, and you are sure to be loved. There is only one condition—let your love proceed from the heart but not from the tongue !

COMPARATIVE ANTIQUITY OF JAINISM

I propose in this article to place before the world the result of investigation in comparative religion, in so far as it tends to fix the comparative ages of two of the world's oldest religions, namely, Jainism and Hinduism. I am aware that my views are not very likely to be acceptable to the generality of the readers at present, but I am confident that they shall ultimately prevail. Such is always the case with all new 'things'.

If I were not a Jaina, it would be easier for me to say what I have to say, for in that case I should not be exposed to attacks, vicious and otherwise, on the count of *bias* and bigotry, inasmuch as the result of the investigations made by me is the establishment of the greater antiquity of Jainism. Nevertheless, I give my reasons for this conclusion and leave the reader to say what he likes about me and my method.

It is now established, as the result of recent research, especially of the finds at *Mohenjo-Daro,* that Jainism flourished actually long, long before the time of the twenty-third Tirthamkara, Parasva Nath. The age of the finds at Mohenjo-Daro is probably 5000-7000 years ago in the past. Hinduism also flourished then side by side with Jainism. The question is, which of them is prior in time ?

Of the scriptures of Hinduism it is now recognized on all hands that the Rig Veda is the oldest, so that if we are to understand its origin we can only do so with the aid of the Rig Veda, which appears to be the oldest written scripture extant. The language of the Rig Veda is certainly older than the language of any of the Jaina Books, but this may be due to its expression being fixed up, by poetry, before that of any of the Jaina works, which are known to have existed in memory alone at one time. The test of language is, therefore, unreliable in this case, though if there was nothing

to contradict it, it would carry the point a long way in favour of Hinduism.

But we shall turn to the intrinsic evidence of the oldest Veda. The question is, what was the religion of the people who possessed only the Rig Veda and none of the subsequent accumulations and accretions of scriptural lore now possessed by the Hindus ?

The Rig Veda has been subjected to a great deal of criticism by friend and foe in recent times, but no one has found in its four corners aught but the worship of such things as the sun, clouds, fire and the like. There is no trace of the essentials of the Hindu Religion, as they are known to-day, in the hymns of the great Veda. Transmigration and Karma, renunciation and asceticism, and yoga are not to be found in the Rig Veda, or at least have to be spelt out with great labour from the text. The *summum bonum—nirvana—*itself is not present to the mind in the medley of what appears to be pure nature worship.

European scholars have in reality not found anything but superstition and idolatry in the poetry of the Rig Veda. If this view be taken to be true, then the purport of the Veda would hardly be termed religion by any thoughtful person, seeking to know what salvation implied and how was transmigration to be brought to an end, *karma* broken through and *nirvana* attained. As such it would not be worth the while of a Jaina to seek to establish the greater anciency of his own religion, which from the earliest times known has consistently taught the path to Bliss and Blessedness in *nirvana* by the destruction of *karmas*. For it is frankly admitted in Jainism that superstition and Enlightenment are coeval. Indeed the 'Light' may disappear from time to time and reappear again, but superstition in one form or another is more or less continuous. The position would then simply the this, that among religions Jainism would be the oldest, but amongst

the creeds that fostered nature-worship that of the Rig Veda would be taken to be the most ancient.

But this view is falsified by a scientific study of comparative religion. What this study has revealed clearly to me is that underlying this very seeming nature-worship lies hidden a scientific teaching and a doctrine which is indentical in all respects with the Teaching of the Jinas. The Sun for instance is emblematic of the fulness of Knowledge, and not a gigantic moving star ; Indra is the soul embodied in matter ; Agni is *Tapascharana* which leads to release from the bondage of *karma* and transmigration. Those scholars who took the gods of the Rig Veda to stand for nature powers did not have their attention drawn to the possibility of a secret religious or spiritual interpretation, and therefore merely put down the creed of the Vedas as a form of idolatry and superstition. I shall not attempt in this article to demonstrate the truth of my interpretation, but am content to refer the reader to my books in which the subject has been dealt with at great length and the legends and myths of different countries and creeds have been interpreted in a scientific way. Here it is sufficient to state that my interpretations are in full accord with the true spirit of Hinduism and the elucidation of the Hindu Scriptures themselves.

I take it, then, that instead of being a mere ancient form of nature cult, the religion of the Rig Veda is revealed to be a scientific and systematic one, the most remarkable feature of which is its complete agreement with Jainism In different language, Jainism and Hinduism are found to be teaching the same thing, though the one uses plain language and the other is concealed in disguise and mystifying thought.

When did any of them really originate we do not know, if we leave out of consideration the evidence to the contrary furnished by the Jaina Books. The only material from

which a deduction for the greater anciency in favour of any one of them can be drawn thus is the fact that they teach the same thing, and that the language of the Veda is allegorical while that of Jainism is plain.

But I think that this fact is quite sufficient to determine the comparative ages of the two Faiths. For it is clear to me that allegory must have had a basis of prior fact to fix itself upon. If the Teaching was not known before, how could it be allegorized ? In other words, whosoever allegorized the doctrines of the Science of Salvation must have known them, so that allegory is easily posterior to science or fact.

Shall we now try to seek a scientific basis for the allegories of the Rig Veda outside Jainism ? But such an attempt is foredoomed to fail, for we have not the faintest trace of any such religion if Jainism is to be rejected. The best thing is to recognize that such a rejection will be simply the outcome of prejudice, and not an act prompted by good reason. There has been no other scientific and scientifically expressed religion in the world, and certainly there was none beyond 7000 years ago in the past.

It is not necessary for the purposes of this article to insist upon the absolute accuracy of the Teaching of Religion, though I am fully convinced of it. The historian has not studied the subject, and cannot be readily expected to accept my *ipse dixit* on the point. It is sufficient for my present purpose if it be understood that the teachings of the Rig Veda, when properly interpreted and understood, reveal identically the same groundwork of scientifically expressed thought as is found in Jainism. If this is once accepted it would follow that both these religions, namely, Jainism and Vedicism, are merely the work of the one and the same body of men, some of whom allegorized the Teaching of their Religion, while some did not. We can say, if we like, that there was a scientific religion of the ancient Aryans which is expressed

in allegorical garb in the Rig Veda, but which was handed down in plain language, as Jainism, to those who did not allegorize. Sharp differences would naturally arise between the followers of the two faiths after the lapse of a sufficient time when the purport and meaning of the allegories was obscured and lost, so that there is nothing surprising if the Hindus and the Jainas have not been the best of friends in the world for centuries.

The above conclusion is amply supported by the testimony of the Jaina Books; but even Hinduism acknowledges the great antiquity of Jainism, naming its Founder Rishabha Deva, who lived, according to the testimony of certain of the Hindu *Puranas*, millions of years ago. That religion flourished so far back in the past might be questioned by those who have not studied it as a science; but there is nothing surprising in its antiquity if humanity itself was present—and modern science tells us that man has peopled the Earth for hundreds of millions of years—then.

It should be stated that the Jainas cannot be Hindu dissenters by any possibility. Whenever there is a division in a community the bulk of the creed remains the same and common to the parts or branches thus formed. The differences arise in respect of a few matters only. But if we regard Hinduism as non-allegorical and then compare it with Jainism, the differences are very great. Their agreement is in respect of a few particulars only, excepting those matters which concern the ordinary mode of living (civilisation). Even the ceremonies which appear to be similar are, in reality, different in respect of their purport, if carefully studied. The Jainas regard the world as eternal; the Hindus hold it to have been created by a creator. Worship in Jainism is offered only to men who have attained the perfection of Godhood, but to no one else; in Hinduism its object is supposed to be a god who is the creator and ruler of the world. Hinduism believes in a large number of additional gods; in

Jainism there is no room for any one in the class of Gods except Perfect Men.

The significance of worship itself is different in the two religions. In Jainism the idea is only that of walking in the footsteps of a Model, to become like Him; there is no prayer and no offering of food and unguents to please the Deity. In Hinduism it is the propitiation of gods for which worship is performed. In respect of their Scriptures also great differences prevail between Jainism and Hinduism. Not one of the Books of the Hindus is acceptable to the Jainas, nor do the Hindus acknowledge a single composition of the latter. The contents of these scriptures also differ very materially. Not one part of the four Vedas and the 18 *Puranas* of the Hindus is included in the Jaina Scriptures, nor is any part of the Jaina Sacred Literature included in the Hindu Books. The matters in respect of which there seems to be an agreement between the two communities are purely social; their significance wherever they have a religious bearing is divergent. Ordinary agreement in respect of such matters is naturally to be expected wherever two communities are found living together for thousands of years, especially if intermarriages take place among them, as between the Hindus and the Jainas. Thus, there is not an *iota* of evidence to support the notion that Jainas are Hindu dissenters.

Dr. Hermann Jacobi, the famous German scholar who devoted his life to the study of Jainism, states it as his opinion that Jainism is "an original system of religion, quite distinct and independent of all others."

To sum up: there are three possible views of the relationship between Jainism and Hinduism, namely,

1 that the former is the child of the latter;
2 that the latter is the child of the former; and
3 that the two are parallel creeds which have existed side by side, without the one being an off-shoot of the other.

Of these, the first is a pure assumption, and not supported by any evidence extrinsic or intrinsic; the second rests on the intrinsic evidence, and proceeds on the basis of the Vedas having an esoteric, that is to say, an allegorical interpretation; and the third is the only remaining alternative which will hold good if the allegorical theory is to be rejected for any adequate reason. When the scholars will approach the question from the standpoint of the allegorical interpretation of the Vedas the true view will come to prevail easily then.

I shall now conclude this article by quoting the following weighty observations of Sir Kumaraswami Sastri, the officiating Chief Justice of the Madras High Court and a learned Hindu Scholar (see *in re* B. Gentappa *v.* B. Eramma, Indian Law Reports, Madras series, Vol. 50, pp. 229-230):—

"Were the matter *res integra* I would be inclined to hold that modern research has shown that Jains are not Hindu dissenters but that Jainism has an origin and history long anterior to the Smritis and Commentaries which are recognized authorities on Hindu Law and usage. In fact, Maha Veera, the last of the Jain Teerthamkars, was a contemporary of Buddha and died about 527 B. C. The Jain religion refers to a number of previous Teerthamkars and there can be little doubt that Jainism as a distinct religion was flourishing several centuries before Christ. In fact Jainism rejects the authority of the Vedas which form the bed-rock of Hinduism and denies the efficacy of the various ceremonies which Hindus consider essential.

"There is a great force in the observations of Holloway, J. in Rithucurn Lalla *v.* Soojan Mull Lalla (9 Madras Jurist 21) that Hindu Law cannot be applied to them. So far as Jain Law is concerned it has its own law books of which Bhadrabahu Samhita is an important one. Vardhamana Niti and Arhana Niti by the great Jain teacher Hemachandra deal also with Jain Law. No doubt by long association with Hindus who form the bulk of the population Jainism has

assimilated several of the customs and ceremonial practices of the Hindus, but this is no ground for applying Hindu Law as developed by Vignaneswara and other commentators, several centuries after Jainism was a distinct and separate religion with its own religious ceremonial and legal systems, *en bloc* to Jains and throwing on them the onus of showing that they are not bound by the law as laid down by Jain Law-givers. It seems to me that in considering questions of Jain Law relating to adoption, succession and partition we have to see what the law as expounded by Jain Law-givers is and to throw the onus on those who assert that in any particular matter the Jains have adopted Hindu Law and custom and have not followed the law as laid down by their own Law-givers."

JAINISM IN THEORY AND PRACTICE

I

In Jainism the nature of the soul is investigated from the scientific standpoint. The soul is a simple substance. It is immortal because it is partless; since what is destitute of parts cannot be broken up or destroyed, and is, consequently, eternal.

Among the attributes of the soul, two are very important: knowledge and bliss or happiness. Knowledge or intelligence is really only a function of the soul-substance. The soul is only intelligence through and through. Fulness of knowledge is really a characteristic of the soul.

The soul-substance is also blissful by nature, so that the soul is Existence, Consciousness and Bliss.

The soul, then, is endowed with Immortality, Omniscience and Bliss. These are really the most highly valued of Divine qualities. Hence, the soul is its own God!

But how is it that the soul in its present condition is just only a bundle of ungodliness, powerlessness and misery, and not a God?

The answer is that it is robbed of its Divinity owing to the influence of Flesh (that is to say, the physical body)! The body is the enemy of the soul, and the source of misfortune, ill-luck and damnation to it. Separated from the body, it is a God; associated with it, it is anything but a God!

The soul does not, therefore, find anything in the physical body to be thankful for to its maker, assuming that it has a maker of its form and substance.

How is, then, the body preserved and perpetuated and made? The answer is that our *Karmas* modify our wills (*i.e.*, disposition or character), and the will itself is a summation of certain subtle forces. These in life are occupied with the moving of the hands, the feet, etc. After death they accompany

the soul and take part in imparting form and shape to the bodily limbs. The type of the body is determined by the type of the will, and because the will itself is the product of *Karmas*, therefore, the future incarnation (form etc.) of the soul is determined by *Karma*, in the final analysis.

We must, then, destroy the body completely, if we are to attain to Godhood. But the body is the effect of the activity of the will, and will be formed again and again so long as the will itself is in existence, to manufacture a body and bodily limbs. The will has, then, to be killed out before the body can be expected to leave the soul alone.

How is the will to be killed out? By complete detachment from the body, since the will is only interested in the body and bodily concerns. Disregard the body, and the will is got rid of, which, in its turn, will speedily put an end to the body itself.

The ignorant man looks upon himself as if he were only the body, and nothing more or other than the body. The enlightened householder (layman) believes himself to be a soul, as defined above, and separate and distinct from the body of matter. But he is still involved in the intoxicating delusions of the senses, and regards the body as an instrument of (sensual) pleasure. The saint looks upon the body as his sole enemy in the world, and does his best to destroy it. Right Faith, Right Knowledge and Right Conduct, taken together, constitute the path to Freedom and Bliss and the Fulness of Knowledge, *i.e.*, Omniscience!

The narrow space of an article like this will not admit of my going into the rules of conduct that are destructive of the will and the body. Suffice it to say that severe *Tapascharana* (asceticism) is needed to accomplish that highly desirable end. The layman just tries to observe certain minor vows; but the saint's vows are strictly austere, and fully calculated to establish his control over all the three channels of activity, namely, the mind, speech and the body.

Right Conduct when perfected leads to the acquisition of Omniscience and true Bliss. The soul freed from the bodily imprisonment also becomes immortal. All those who have attained to perfection have become immortal, omniscient and blissful, and they are now living at the topmost part of the universe as full, perfect Gods. Besides them there are and can be no other gods. And just because they are Gods, they do not meddle with the destinies of men or the affairs of the world, and neither create nor destroy any one.

Naturally, a practical system is expected to be able to furnish a list of the names of those who have benefited by its doctrine. We find in Jainism many lists of persons who have become Gods by following its teachings, with a wealth of biographical detail in every case.

II

In this cycle Jainism was first preached by Rishabha Deva whose historicity is even acknowledged by Hinduism. As a science, however, Jainism is eternal ; for all sciences are really eternal, though they might be lost and recovered again and again by men. No one knew the scientific doctrine of salvation before the time of Rishabha Deva in the present cycle of time.

Jainism is the most tolerant of all religions, and characterized by love and mercy in the highest degree. Complete harmony is found to prevail between Jainism, Hinduism, Muhammadanism, Christianity, etc., when properly interpreted, and the differences which, at first sight, seem to be very great and insurmountable, are really found to be existing only on the surface. Jainism is, thus, really and truly, the reconciler of conflict and dispute among religions. It shows the same (scientific) *Siddhanta* (Philosophy), the same spiritual culture to be the groundwork and basis of all rational religions.

Jainism lays great stress on the study of soul nature, that is to say, the Psychology of the soul ; for it is the one sure

means of acquiring and strengthening faith in one's own Divinity, and also of freeing the Self from the clutches of Matter, in other words, of accomplishing one's Salvation.

We are familiar with the conception of the *Jnana* and *Karma Indriyas*, that is to say, the sensory-motor system or organism, in modern terminology. But that is not enough for our requirements ; we must also know the why and the wherefore of the working of the senses and the mechanism of self-initiated movements.

I shall now describe as briefly as possible the Jaina view of things in reference to the above matters, and the bearing of them on the subject of Release (*Nirvana*), which is the Ideal to be attained.

To begin with sense perception, which is the function of the *Jnanendriyas* (senses), it is quite well known that the senses themselves are merely instruments for the mind, but precisely how perception is achieved is involved in so much obscurity and indefiniteness in different systems that nothing like a satisfactory explanation can be obtained from them, modern science actually declaring it to be an insoluble problem. The Jaina view is that knowledge and the excitation which comes through the senses are not the same thing ; they differ most materially. The excitation (*stimulus*) is matter or energy in some form or other ; perception is a state of consciousness. States of consciousness are devoid of colour, taste, smell, weight, measurement and the other material qualities, though they represent such qualities and all material things. The idea of boiling water is not hot in itself, nor that of ice cold. A ship is a bulky heavy thing outside in the world, but the knowledge or idea (or thought) of a ship is neither bulky nor heavy itself. What happens in perception is simply this : the excitation from the object, when it reaches the perceptive centres of the brain (through the sense organs and the nerves of sensation connected with them), merely gives

a knock, when a corresponding idea is roused from a state of dormancy in the Soul, and comes into the limelight of consciousness. It lapses again into the state of torpor as the *stimulus* is withdrawn. You cannot create knowledge by any conceivable process; and you cannot transform into knowledge - the excitation itself, which, as already stated above, is only matter or energy in a particular form.

All ideas lie dormant in the soul. Knowledge and soul are just two words for the one and the same thing in reality. When the soul is released from the bondage of flesh its full store of knowledge is able to remain constantly in the state of manifestation. In other words, the Released Soul is Omniscient.

The *Karma-indriyas* (motor organs) are the hands, the feet, the mouth and the like, which are well known. Connections between the *Jnana-* and *Karma-indriyas* are established through perception. A child perceives a thing and longs to experiment with it. His legs carry him to it; the hands lay hold on it, and the mouth then determines its value and utility from the most practically selfish point of view. A path is thus opened out in the nervous matter of the brain, through which the perception becomes associated with the action that is performed in connection with it. This connection, at first established with so much labour and effort, tends to become automatic with every subsequent repetition. When this has happened, response to the incoming *stimulus* is made through well-established connections that are set in motion independently of volition. Such responses are termed reflex actions. But the ego retains the power of control over all automatisms, and may regain it by dint of effort.

Words, too, become connected with the motor mechanisms set up in the brain by the objects that they represent. They thus become capable of setting appropriate bodily reactions by themselves. The same is the case with thought.

When the word 'chocolate' is pronounced within the hearing of a person who does not understand it, there is no characteristic reaction in his organism. Let him now be told the meaning of the word, and we shall find that he reacts to the word in the same manner as he did to the thought of the sweetmeat, or the sweetmeat itself. Such paths or connections are probably made through the front portion of the brain, the cortex.

Simultaneously with the growth of the associations and inter-connections of the paths in the brain, great changes take place in the constitution of the will and personality at the back of the nerves. Personality is the systematization of the individual's likes and dislikes, ranged round the regard for the bodily self. This means that the conviction that the body is the ego is the sole cause of the growth and organization of the sentiments into personality. The pure soul has no likes and dislikes for the objects of the senses; hence when the Right Faith is acquired by the individual, the foundation of personality is loosened, and can never be re-established perfectly again. Right Knowledge is an ally of Right Faith, and keeps on undermining the foundation of personality more and more every day. Right Action, or Conduct, which really consists in the withdrawal of attention from the outside world and in its being turned inside on to the Kingdom of Divinity of the Soul itself, finally, one day completely overthrows the structure—personality and all—of the lower ego. This is Release in which all connections are broken off with the flesh. This is why it is taught in Jainism that Right Faith, Right Knowledge and Right Conduct, taken together, but not singly, constitute the path to Salvation.

III

The main difference between man and animal consists in respect of the power of the former to resist temptation and

the appeal to appetites which the animals are not able to do. This enables man to substitute a deliberately chosen response for the automatic or reflex action. Lower animals are not able to do this; but some of the higher animals do so in a limited manner. There is a nervous *Chakra* (plexus) of eight petals in the 'heart' (in the spinal column and in a line with the heart), which is the seat of personality and will. The 'petals' of the plexus stand for so many functions of conscious life. Five of them are intended to connect the senses and the will, the sixth is for connecting the words and thought with actual perceptions, one is for motor mechanisms and one for creative imagination. Lower animals do not possess this 'Lotus of the Heart,' and live in abject slavery to the senses. The higher animals are able, to some extent, to make use of this instrument of Thought and Reflection; but man's power in this regard is very great, if he wishes to make use of it.

Whether one is able to utilize, to the full, the advantage placed in his reach by human birth, depends upon his ability to overcome the opposition of the forces of his *karma*. There are eight principal kinds of *karmas*, which all arise from the union of spirit and matter. If we study our sensory-motor organism we find that man is not able to enjoy.

(1) the innate unlimited knowledge, and

(2) unlimited perception which a pure Soul should possess.

This gives us two of the forces of *karma*, namely, those that obstruct knowledge, termed *Jnanavarniya*, and those that obstruct perception, termed *Darshanavarniya*. The embodied soul is also lacking in respect of the natural energy which is simply irresistible in the case of the Perfect Soul. We thus have a third obstructing force, named *Antaraya* (literally, that which intervenes or interferes). The fourth great obstructive force is that which prevents the acquisition of Right Faith, and which, after its acquisition, intervenes

to tarnish and sully conduct. This is known as *Mohaniya*, that is delusion, since through the delusions of prejudice and the passions we are unable to acquire or live up to Right Faith.

The above are the obstructive forces of *karma* which are of four kinds. In addition to these we have four other classes of *karmas*, which are bound up in the flesh. These are the forces which (1) regulate the experiences of pleasure and pain, (2) organize the body and the bodily limbs, (3) determine the longevity of the body, and (4) fix the status, that is to say, descent, lineage, etc., of the soul. All the above forces are the effect of the union of soul and matter, since a pure Soul is absolutely rid of them, and matter is devoid of them. Their sub-divisions are many, but it is not necessary to enumerate them here.

These forces of *karma* have to be destroyed before Release and *Nirvana* can be attained; but they are easily got rid of by means of Right Conduct, in conjunction with Faith and Knowledge of the right sort, as already shown.

Jainism teaches that with every kind of action of an embodied living being there flows a subtle invisible material, known as *karma vargana* (*karmic* molecules), into his soul. This material goes to clog the the proper functioning of the soul substance, and is in the nature of an undesirable clog on it. Hence, so long as the soul remains encumbered with this foreign load, it cannot come into the realization of its natural Perfection and Divinity.

The effect of Right Conduct is the stoppage of the fresh influx of matter into the soul; and when this is effected the matter already in union with the ego can be easily got rid of with Self-contemplation.

Pure Self-contemplation (*Yoga Samadhi*) signifies the dwelling of the mind in itself continuously, when the soul has ceased to look out for pleasure on to the world, through the senses. It is difficult to attain except as the ulmination

of the highest kind of self-denying asceticism. In *Samadhi*, or rather the attainment of it, stress is not laid so much on posture, breathing and the like, as on the purification of the heart from the dirty agitations of sensuality, and the controlling of the appetites. Everything of the world has to be given up, hearth, home, wealth, relations, clothes—even the loin cloth. If a single link (knot) remains to connect the mind with the outer world, the turning of attention inwards is not complete, and salvation is also not possible then.

IV

The Jaina doctrine is known as the *Syadvada Siddhanta* (Philosophy of Standpoints) because it bears reference to diversified points of view. Unwary metaphysicians, who ignore the philosophy of standpoints generally come to grief when studying the soul nature. They proceed from just one point of view, and deliberately turn down all others, howsoever natural and forcible. In Jainism the advice of the Teachers is that you should study the soul from all the natural standpoints, and then sum up the results of the investigation, without omitting or ignoring any point of view. Jainism is called the Doctrine of *Anekantavada* (many-sidedness or relativity) for this reason.

Sometimes seeming contradictions are encountered in this method, and many an easy-going thinker is turned away from Truth, because of them. The advice of Jainism to all such people is to insert the word '*syat*' (signifying from one point of view) before all contradictory statements, in the summing of conclusions, and the trouble would be ended. For instance, the statement 'S is P,' may at first sight seem to clash with the statement 'S is not P'; but if the two are made from two different standpoints, they may both be correct and reconcilable. If S in the above sentence stand for the soul, and P for perishability, it is true to say of the embodied soul, that is to say, of a particular man, that he is perishable; but

at the same time it is also absolutely true that the real man, the soul, in its real nature, is unperishing. Thus S is P and also not P. The question is really one of standpoints. If both the statements proceed from the one and the same standpoint, then one of them must necessarily be false ; but not so if they proceed from two different standpoints, as in the above instance. There are seven kinds of statements which appear to be contradictory, but are reconcilable to one another. The chart of the *Sapta-bhangi* (seven-limbed) predication marks the limits within which seeming contradiction is not necessarily real. This chart is necessary when studying a perfect Metaphysical System like the Jaina *Siddhanta* (philosophy), which describes things from many standpoints ; and there is great danger of being lost without its aid.

For metaphysical requirements, the *Syadvada Siddhanta* is made to rest on a Logic which is at once simple and natural, and unerring. There is really only one rule of Logic to be learnt: Whenever you have a fixed unalterable Law (or rule) to go upon, you may base your deduction on the strength of it, and it will be always true. If a deduction is made in defiance of such a rule, it will be false ; but if there be no rule one way or the other to guide the mind, and a 'conclusion' is hazarded, it will be pure guess-work, and unreliable as such. For instance, on seeing smoke we may infer the existence and presence of fire near about, because it is an unalterable Law of Nature that smoke always arises from fire. But if a man say that he was born fifty years old, that will be a foolsehood, because the rule is to the contrary, since no one is born old. And it will a pure worthless conjecture to say that a certain man will make 100,000 rupees in his trade on his next birth-day.

SOUL-SUBSTANCE

The word substance used with reference to the soul is not generally appreciated or understood. But it simply means somethingness, and is a philosophical term employed to denote the idea of a something which depends on itself for its existence, that is to say, which is self-existent. All simple things, as distinguished from compounds, are self-subsisting, hence, indestructible and eternal. Perishability is associated only with what is made up of parts that might fall apart. Hence what is a simple (partless) thing in its nature cannot be wiped out of existence.

Consciousness, too, is a something, for we are aware of its operations. It is also dependent on itself for its existence, and is partless and non-composite in its nature, as shown elsewhere in my writings. Therefore, it is also a substance. The name soul has been given to it from the point of view of substantiveness.

The materialistic theory that a primary *nucleus* of tactile sensitivity, bound up in the simple atom of matter, has, in the course of evolution, evolved out into the highly complex consciousness of man, is not tenable and valid, as it is inconceivable how a simple sensation of touch can possibly transform itself into taste, smell, sight, hearing, understanding, ratiocination and the like. The one great difference between consciousness and atomic matter is this : consciousness is endowed with an 'interior' which is capable of entertaining and developing an infinity of ideas and concepts, but the atom of matter has no inside to accommodate even a thought.

Knowledge is the nature of the soul. If it were not the nature of the soul, it would be either the nature of the not-soul, or of nothing whatsoever. But in the former case, the unconscious would become the conscious, and the soul would be unable to know itself or any one else, for it would

then be devoid of consciousness ; and, in the latter, there would be no knowledge, nor conscious beings in existence, which, happily, is not the case.

It might be urged that knowledge, consciousness, or the power to know or cognize, is an independent quality which, when it comes in contact with the soul, enables it to perceive and know itself and other things, but this is untenable on the ground that qualities only inhere in substances* and cannot be conceived to exist independently of concrete things. The fact is that qualities are pure mental abstractions ; no one has ever seen them existing by themselves.

The soul is a wonderful thing ; it is a substance, and at the same time is the repository of knowledge. Knowledge and memory do not exist in it like loose images stocked in a drawer, or photos in an album, but as the diversified aspects of a partless entity, the mutually interpenetrating flashes or coruscations of a huge undivided conscious illumination, or as a multitude of inseparable and co-existing notes or rhythms of a unitary intelligent force.

From the point of view of somethingness, the soul is a substance ; from that of consciousness it is a pure embodiment of knowledge, consisting in an infinity of inseparable ; and yet separately perceivable, scintillations of intelligence itself, and from the point of view of energy it is an unbreakable unit of force that cannot be exhausted by any means, being eternal and unperishing, in its nature.

* That qualities inhere in substances is a self-evident truth, for they cannot be conceived to exist by themselves. If they could lead an existence independently of substance, we should have softness, hardness, manhood and the like also existing by themselves, which would be absurd. Moreover, if qualities were capable of leading an independent existence of their own, *existence* also would exist separately from all other qualities. But this would make existence itself a featureless function or attribute of nothing whatsoever, on the one hand, and all the other remaining qualities simply non-existent, on the other, because existence would no longer be associated with them. It follows, therefore, that qualities cannot be conceived to exist apart from substances.

As shown elsewhere, the soul suffers the loss of function and dignity by the association with matter. But new attributes, which, however, are poor substitutes for the things lost, arise in its constitution. Sense perception thus replaces the full direct knowledge which a pure Soul enjoys. The soul also evolves out harmful appetites and instincts, namely, those of hunger and fear and sex and the love of possession. These are the roots of desire and the feeders of its passions, which stand in the way of its salvation. Delusion is also produced by the inflowing matter in the consciousness of living beings. All living beings firmly believe themselves to be identical with the body, and never anything other than the body. Only a very few are able to escape from this terrible delusion; and they are the lucky ones who shall, by treading the Right Path, obtain release from the bondage of the flesh and matter, one day.

The appetites are all rooted in the body, even the one that is called the love or instinct of possession. It is these appetites which have to be eradicated before salvation can be had, for through their gratification additional matter is constantly pouring into the soul, which perpetuates its bondage.

The order of the eradication of these instincts is as follows:

(1) The pious householder virtually conquers the instinct of possession at the time when he sells off his belongings and gives them away, and the remaining tinge of it, when he parts from the very last vestige of possessions, namely, the loin-strip.

(2) The sex-instinct is also eradicated by the householder prior to his parting with his belongings.

(3) The saint grapples with the instinct of hunger and eradicates it before the attainment of omniscience.

(4) The instinct of fear is a bit more difficult to be eradicated. The saint easily conquers the fear of death, but seems to experience a great deal of

difficulty in overthrowing the fear of sickness and disease, that is to say, the love of the bodily well-being. In consequence of this he even experiences a fall from the *samadhi* of self-contemplation many a time. But even this little bit of fear is conquered at last by the combined power of self-knowledge and the joy of self-contemplation, aided, probably, by the reinforcement of the *sallekhana**-thought that enables a saint to face calamity with tranquillity.

When the physical appetites are all gone the soul is freed from the element of desire and speedily obtains release and wholeness, and is reinstated at once in its natural Divinity and Godhood.

* See the next following article for the description of the term.

SOME MISCONCEPTIONS REGARDING JAINISM

(To the Editor of the "*Simla Times.*")

Sir,

I have read in the columns of the "*Simla Times*" the concluding portion of an article entitled "Jainism" from the pen of a contributor who subscribes himself 'A. S. P.' I shall feel obliged if you will permit me to remove some of the misconceptions that abound in that composition.*

It is a mistake to suppose that the Jainas are Hindu dissenters or that Jainism arose with Mahavira. Had that been so the Hindus would have never said about it that it was founded by Rishabha Deva, the son of Nabhiraja, who was the third Manu. The Hindu teaching about the Manus is that there are fourteen of them, and they appear at the commencement of creation. This is simply fatal to the notion that Jainism was founded by Mahavira, or by Parasvanath, who preceded Mahavira by 250 years, within the historical times. The Hindu conceptions of creation, Manus and the like may or may not be correct, scientific or adequate, but the fact remains—and it is an important fact—that the Hindus know of no other personage than Rishabha Deva as the founder of Jainism. Had Jainism been established by Mahavira, they would be sure to know it, and, instead of confirming the Jaina tradition about the origin of their religion, would have flatly contradicted it as untrue. As Stevenson says in his "Kalpa Sutra and Nava Tattva," the Hindus and Jainas agree so rarely that we cannot afford to refuse credence to their agreement when one is actually reached on any point.

The next point is about the Jaina practice of non-injury. As to this A. S. P. could not restrain himself from having a

*It pains me to have to record that the "*Simla Times*" did not see its way to publish this explanatory letter, in reply to its vile attack on the Jaina Religion and Community.—C. R. J.

fling at the whole of the Jaina community. He writes: "Devout Jainas have been known to have placed them (the vermin) on a separate bedstead and then to have paid some one to sleep on it, so that the vermin might have nourishment!" I can only say as to this that it is a malicious libel propounded or repeated by A. S. P., quite gratuitously. It is contrary to the Jaina rule to cause pain to one living being to placate or provide nourishment for another. There is no question of buying off the consent of the victim either. Pain is pain, and the causing of it cannot be justified under any circumstances, under the Jaina doctrine. No true Shravaka will ever act in the way as the devout Jainas are said to have done by A. S. P. If there be a story like that current in some cheap literature which he has read, that must be the outcome of the lively imagination of an easy-going 'penny-a-liner.' I should have thought that a responsible writer would never seek to make capital out of a wretched yarn like that at any time, even though hard put to it to find something funny to say to his readers.

A. S. P. is really amusing when he says that in Hinduism escape from rebirth was open only to the Brahmans. What about Janak who was a Kshatriya, and the innumerable other Kshatriyas? If the *Upanishads* are to be believed some of these illustrious Kshatriyas were noted for their *jnana,* and many a Brahman wended his way to their courts to learn wisdom divine from them!

We next have the accusation that Jainism encourages suicide. If A. S. P. had only read what is written in bold letters and clear language in one of the Jaina *Shastras* (Sacred Books) on the subject, he would have found ample food for reflection there. This is how the passage (rendered in English) runs:—

"*Bhaktapratyakhyana marana* is not proper for him who has many years of saintly life before him, who has no fear of starvation from a great famine, who is not afflicted by

an incurable disease, and who is not faced by any sudden cause of death. Whoever desires to put an end to his life while still able, with his body, to observe the rules of the *dharma* and of the order properly falls from the true path!" (See the Bhagwati Aradhana).

There is no question here of a recommendation to commit suicide or of putting an end to one's life, at one's sweet will and pleasure, when it appears burdensome, or not to hold any charm worth living for. The true idea of *sallekhana* is only this that when death does appear at last one should know how to die, that is one should die like a *man*, not like a beast, bellowing and panting and making vain efforts to avoid the unavoidable! Had A. S. P. read anything of the true Science of Religion he would have known that the soul is a simple substance and as such immortal. Death is only for compounds, whose dissolution is termed disintegration, and death, when it has reference to a living organism, that is a compound of spirit and matter. By dying in the proper way will is developed, and it is a great asset for the future life of the soul, which, as a simple substance, will survive the bodily dissolution and death. If A. S. P. had taken the trouble to enquire into the nature of the numerous *samadhis* (small shrines) which are still to be found in different parts of the country, he would have discovered that all kinds of *sadhus* (Saints) have tried to attain to the higher form of death. In Hinduism, too, the injunction is clearly given in the Manu Smriti, where one may read:

"On the appearance of some incurable disease and the like, facing north-east and maintaining himself only on water and air, and established firmly in *yogic* contemplation, he should move steadily onwards till the body falls down. This mode of dying termed *mahaprasthana*, is the one enjoined in the scripture. Therefore, it is forbidden to die in contravention of the prescribed form!"

It may not be news to some of your readers that in Europe itself suicide was legalised and practised, quite freely, in the ancient days, though now and then a voice was raised against the custom to check its prevalence. Plato permitted it "when the law required it, and also when men had been struck down by intolerable calamity."* Epicurus exhorted men to "weigh carefully whether they would prefer death to come to them or would themselves go to death." Thus, as Lecky has shown (*The History of European Morals*), a general approval of suicide floated down through most of the schools of philosophy, and even to those who condemned it, it never seems to have assumed its present aspect of extreme enormity. As a general proposition, the law recognized it as the right of an individual to put an end to his life whenever he chose. Among those who approved of the practice was Musonius who delivered himself thus: "Just as a landlord who has not received his rent pulls down the doors, removes the rafters, and fills up the well, so I seem to be driven out of this little body when nature, which has let it to me, takes away, one by one, eyes and ears, hands and feet. I will not, therefore, delay longer, but will cheerfully depart as from a banquet."* It is Senecca, however, whose views come up nearest to the Jaina *sallekhana*. He says: "He who waits the extremity of old age is not far removed from a coward . . . I will not relinquish old age if it leaves my better part in tact. But if it begins to shake my mind, if it destroys its faculties, one by one, if it leaves me not life but breath, I will depart from the putrid and tottering edifice. I will not escape by death from disease as long as it may be healed, and leaves my mind unimpaired. I will not raise my hand against myself on account of pain, for so to die is to be conquered. But if I know that I must suffer without hope of relief, I will depart, not through fear of pain itself, but because it prevents all for which I live."*

* Lecky's *History of European Morals*, Chap. II.

In modern times also eminent men are not wanting who have advocated *euthanasia*, which in plain language means easy death. I am quoting from a review of a medical work which appeared in one of the leading journals of London recently :

"Doctors not infrequently end their lives when suffering from painful diseases.

"So says Sir Arbuthnot Lane, the physician, in a foreword to Dr. Killick Millard's "Euthanasia : A Plea for the Legalisation of Voluntary Euthanasia under Certain Conditions" (Daniel, 2s.).

"Euthanasia is a medical term for 'easy death.'

"'Realising from experience how long they may be tortured and in agony,' Sir Arbuthnot continues, 'medical men sometimes telescope the duration of a life of pain and misery.'

"He claims that he has never met with disapproval when he has advocated euthanasia before a public audience.

"'Many, who have seen their relatives or friends enduring weeks or months of agony, expressed regret that the law did not permit the medical attendant to provide the sufferer with the means of terminating an existence which had become intolerable.'

"Dr. Millard's book is a reprint of the Presidential Address he delivered in October to the Society of Medical Officers of Health. Its author is the Medical Officer for Leicester.

"He advocates that 'individuals who have attained to years of discretion, and who are suffering from an incurable and fatal disease, which usually entails a slow and painful death, should be allowed by law—*if they so desire*—to substitute for the slow and painful death a quick and painless one.'

"'There is,' Dr. Millard argues, 'a fundamental distinction between legalised voluntary euthanasia and what is ordinarily understood by the term suicide.'"

It is thus quite wrong to accuse Jainism of encouraging suicide, or of being the only culprit in this regard.

It may also be noted that Jainism does not countenance what may be termed instant dispatch, the carrying out of the resolve to quit on the instant. The Jaina *sallekhana* leaves ample time for further reconsideration of the situation, as the process, which is primarily intended to elevate the will, is extended over a number of days, and is not brought to an end at once.

I will now take up only one further point. A.S.P. thus expresses himself towards the end of his article :—

"Although the teachings of Jainism appear to aim at great perfection, it can very aptly be called 'the pathos of an empty heart.'"

No doubt, to a man who will not take the trouble of studying the subject on which he is going to discourse or write, Jainism might appear as the 'pathos of an empty heart,' but A.S.P. should be charitable enough to accord me the privilege of saying that to the Jainas his article appears more as the tragedy of an empty head than anything else! If A.S.P. would only take the trouble of reading the proper kind of books on Jainism and comparative religion, and study the whole subject as a science should be studied, he would not, I am sure, be long in arriving at proper estimates of the different problems connected with religion, which the generality of the 'learned' men of our day are prone to dispose of too readily and flippantly as the outpourings of the baby mind of the race.

Yours, etc.,

CHAMPAT RAI JAIN.

St. SIMEON STYLITES

The following story of Christian asceticism is not unlikely to interest the student of religion. It is given in Lecky's *History of European Morals.* The saint named at the top had bound a rope around his body so that it became embedded in his flesh, which putrefied all round it. "A horrible stench, intolerable to the by-standers, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed. Sometimes he left the monastery and slept in a dry well, inhabited, it is said, by demons. He built successively three pillars, the last being sixty feet high and scarcely two cubits in circumference; and on this pillar, during thirty years, he remained exposed to every change of climate, ceaselessly and rapidly bending his body in prayer almost to the level of his feet. A spectator attempted to number these rapid motions, but desisted from weariness when he had counted 1,244. For a whole year, we are told, St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body and to replace them in the sores, the saint saying to the worms, 'Eat what God has given you.' From every quarter pilgrims of every degree thronged to do him homage. A crowd of prelates followed him to the grave; . . . . the general voice of mankind pronounced him to be the highest model of a Christian saint; and several other anchorites imitated or emulated his penances."

In Jainism the saints are not expected to subject themselves to such afflictions. If sickness or trouble come the Jaina saint will not resort to medicine to avoid it; but he is not to create or produce disease in his body to 'mortify the flesh.' It would seem that this expression has often been mistaken to mean actual physical infliction of wounds on

oneself; in reality, its significance is metaphorical, in which sense it only means the curbing down of the cravings of the flesh. The Jaina saint is expected to overcome twenty-two kinds of physical and mental tortures which, however, are not of his own making. These are hunger, thirst, cold, heat insect-bite, nudity, ennui, sex-appeal, constant moving about, steadiness in posture, sleeping on hard ground, abuse, ill-treatment, refusal to beg, non-obtainment of food, disease, thorn-pricks, dirt, disrespect, non-appreciation of learning, lack of enlightenment and wavering of faith.

SHOULD WE KILL TO AVERT UNNECESSARY SUFFERING?

The following article appeared in the columns of the *Daily Herald*, (London), dated 25th July, 1930, under the heading "Doctors Deny Killing":

Putting wounded out of their Misery "Immoral."

Leaders of the medical profession indignantly denied yesterday the suggestion that doctors sometimes killed, deliberately during the war to avert unnecessary suffering.

"Unthinkable," "terrible," "immoral," "impossible," were some of the terms used.

The suggestion was made in a book of reminiscences "*Dress of the Day*," by a naval surgeon, reviewed in these columns yesterday.

Sir William Arbuthnot Lane, the surgeon, told a *Daily Herald* representative last night that it was almost impossible to imagine that doctors ever deliberately put an end to life.

"It would be unjustifiable in any circumstances. Doctors always give the patients under their care every chance," he said.

"Never in my life have I heard of such a case," said Rear-Admiral Falconer Hall, formerly Deputy-Director of the Admiralty Medical Department.

"I was in charge of the hospital ship *Sudan* in 1915 and 1916, and there was never any doubt that all patients were given equal chances of recovery."

Dr. Noel Scott, author of the play "*Traffic*" at the Lyceum, said: "I could never be happy unless I knew that I had allowed for the million to one chance.

"Once during the war another doctor and I operated on a man who we felt would have died in any case in a few hours.

"We were in a dug-out with two candle stumps to work by, and a puddle of dirty water with which to wash the wound. But we took a piece of shell from his stomach, although we felt sure that our efforts were useless.

"Three months afterwards I had a letter from the man, who had made a complete recovery."

This refers to the case of human beings, as in England high moral sentiments are nearly always intended for human beings, the animals being denied the fullest sympathy on various grounds (mostly flimsy, of course). But in the Hindu mind which makes no distinction between man and animal, such as is made in European countries, there should be nothing to deny the same amount of protection or to prevent the attaching of the same degree of sanctity to animal life. If it is immoral to put a human being "out of misery," it is equally inhumane to take the life of a dog or a cat or a calf under similar circumstances. And if a man may recover when the doctors have given him up, why not the poor wretch of an animal? Two good qualified surgeons had given up the man from whose stomach a piece of shell was taken out during the war, as Dr. Noel Scott reports in the article from the *Daily Herald*, yet he recovered to their astonishment. The poet Rudyard Kipling was similarly, it is said, believed to be dying when he suffered from double pneumonia, but he did not die! Many other cases like these can be found if one searches for them; they are by no means exceptional. What right have we, then, to kill an animal when the best of specialists are liable to err so egregiously? I think the case of the animals becomes aggravated by our unwillingness to spend money over them beyond certain limits. I remember the case of a dappled grey mare of mine own whose life was despaired of by the veterinary surgeon who was called in to treat her, but which was in harness actually in a fortnight from the day when I was advised to shoot her! In many cases this financial motive remains only

sub-conscious, but it is nevertheless one that cannot be overlooked, as all sub-conscious motives are really operative from behind the scenes, influencing human judgment quite unobserved. The best thing to do if one is unable to restrain oneself from such destructive sympathy for an animal in distress, is to move away from his side, and leave him to work out his own destiny untrammelled by mercenary human ministrations and considerations of "mercy."

VAIRAGYA BHAVANA

श्री अर्हन्त के दर्शन जो हम एक बार पा जाते।
निकल संसार-सागर से वहीं हम मोक्ष-सुख पाते॥

(1) Could we obtain the (grace of the) Arhanta's darshan[1] but once,

Escaping from the Ocean of *Samsara*[2], speedily we should attain the beatitude of *Moksha*[3] !

तमन्ना अपनी बर आती, मुरादें दिल की पा जाते।
गुरू निर्ग्रन्थ के चरणों में सिर को गर झुका पाते॥

(2) The purport of Life would be fulfilled, the heart's desire realized ;

Should we but l. ve the luck to bend the head at the feet of the *Nirgrantha Guru*[4] !

फ़ना का दौर-दौरा है क़याम उनका है आलम में।
जवानी हुस्नो दौलत ज़िन्दगी सब हैं मिटे जाने॥

(3) Death's is the Empire, stability is a dream !

Youth, beauty, riches and life all are perishing away !

उठाईं मरने-जीने की अनंत बार तकलीफ़ें।
यों नित-नित रोज़ मरने से तो 'काश' एक बार मर जाते॥

(4) An infinity of times have the pains been endured of (repeated) birth and death !

Would that we had once died for good, to be rid of this constant daily dying !

शरण कैसी, मदद किसकी, नहीं फ़िरियादरस कोई।
वोह देखो! जम की दाढ़ों में हैं सब-के-सब पिसे जाते॥

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1 Sight.

2 Repeated births and deaths, *i.e.*, transmigration.

3 Nirvana or salvation.

4 Jaina saints are called Nirgrantha.

(5) Who is the refuge? Whose help to seek?: there is none to listen to the wail (of the soul)!

Look! all are being ground in the Jaws of Death!

न हामी है, न साथी है कोई जीवों का आलम में।
अकेले पैदा होते हैं अकेले ही हैं मर जाते॥

(6) There is no companion of souls in the world, nor a way-faring associate!

Alone are they born, alone also do they die!

नहीं जब जिस्म ही अपना तो कैसा ग़ैर से रिश्ता।
हां, बा फ़हेमीं से पुत्र या मित्र अपने हैं कहे जाते॥

(7) When even the body is not one's own, how, then, can another be a relation of the Self?

Through delusion, verily, are termed one's own the friend and the son!

ढका है चाम से ढांचा, भरा है मूत्र व मल से येह—
येह ही है वोह जिसकी खूबियों पे नित्य हैं इतराते॥

(8) With (leathern) parchment is the skeleton covered; it is filled with urine and filth!

Is this the thing whose excellencies have turned men's heads?

चतुर-गति-रूप आलम है नहीं सुख से यहाँ कोई।
मनुष्य तिर्यञ्च नारक देव हैं सब दुख से चिल्लाते॥

(9) Characterized by the *gati*[5] quartette is this world of life: happy therein is none!

Devas[6] and men, lower kingdoms and hells—all are crying with pain!

अबस् की बन्दगी बातिल बुतों की झूठे देवों की।
जो ईश्वर निरञ्जन करते तो दिल का मुद्दआ पाते॥

(10) In vain, have we worshipped false gods and guides that only lead one astray;

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5 The four types of life in transmigration are called the 4 *gatis*.
6 Residents of Heavens.

Had we but stopped and destroyed the *karmas* ; the wish of the heart we should have had !

मनुष्य की जून दुर्लभ है जो विरथा हैं इसे खोते ।
कोइ आसानी से मौक़ा फिर नहीं है दूसरा पाते ॥

(11) Difficult of attainment is the human form : those who now dissipate it away,

Will never easily again obtain another such (golden) chance !

अहिंसा-धर्म है सच्चा ; अहिंसा मूल है तप का ।
अहिंसा पालने से कर्म-बन्धन सब हैं कट जाते ॥

(12) True is the *Dharma*[7] that teaches non-injuring ; of saintship non injuring is the root !

By the observance of the vow of non-injuring are destroyed the entirety of the chains of *karma* !

जो देखा ग़ौर से तो आत्मा ही देव है सच्चा ।
सेवो संयम इसी के जौहरे असली नज़र आते ॥

(13) On proper reflection, the soul itself is found to be the truest God !

Joy and self-control would appear properly to appertain to the soul

ख़ुदा है, देव है, त्रिलोकी का सरताज है, जिन है ।
तमामी पूज्य गुण हैं ज़ात में इसकी नज़र आते ॥

(14) Khuda is He, He is *Deva*, too ; the crown of Glory of the world, and *Jina* (Conqueror) !

The infinity of the worshipful attributes all may be seen in Him !

हयाते बा ममातो या नूरे ख़ालिस, मौत का फ़ातेह ।
जो ऐसा अपने को जानें अवश्य वे सिद्ध-पद पाते ॥

(15) Life that is Deathless, Effulgence Pure, the Conqueror of Death :

7 Religion.

Those who know themselves as such, obtain the status of the Perfect Ones !

सुखो दर्शन व ज्ञानो वीर्य में निश्चय से है पूरन ।
इसी के गुण हैं हूरो जिन मलायक रात-दिन गाते ॥

(16) In respect of Happiness, Perception, Knowledge and Power He is truly full !

Houris, jinns, and angels chant His attributes (ceaselessly) night and day !

कर्म-बन्धन से छूटे आत्मा, परमात्मा होवे ।
बजुज़ इसके नहीं कुछ फ़र्क हम दोनों में हैं पाते ॥

(17) Freed from the bondage of Karma, the Soul becomes a God !

There is no other difference that we can see between the two !

VEGETARIANISM AND HEALTH

The question of the relation of food to health is being properly studied now-a-days by the leading medical authorities in the west.

Dr. Bircher-Benner of Germany is one of those who have evidently bestowed much care and consideration on the subject. I am giving some valuable extracts here from his book, "*Food Science for All*" for the benefit of those interested in the question.

Dr. Bircher-Benner has discovered the fact that plants represent condensed sun-light, which is very essential for our health, and says with reference to it :

"The meaning of this discovery will be at once evident to you when you hear that it is as much as to say : for human nourishment fruits, nuts, and raw salad have the highest value, foods of animal origin have the lowest value." (*Food Science for All*, p. 66).

On page 58, he tells us :

"Neither with flesh, nor with poultry, nor eggs, nor caviare, not even with cow's milk, can one strengthen the weak, much less cure the sick. So many thousands have already had dearly to expiate such ignorant experiments ; they have paid for them with early death or with long illness. The excessive proteids in the food are not only a bad source of energy . . . their breaking down in assimilation grievously overloads the organs, as any chemist familiar with the facts can tell you."

Again on p. 99 and the following pages he explains :

"Here one will be tempted to think that there are also other nutrition units of animal origin, such as, *e.g.*, eggs and milk. The hen's egg also is a complete synthesis of food material for the first period of growth of a living being. But try to feed a human being on hen's egg alone, or even with a diet

in which hen's eggs form the chief constituent. This person will soon fall ill. The digestive organs will refuse to act, the kidneys will excrete albumen, and will presently become inflamed. And if you do not soon abandon your experiment, the grave injury to his organism will cost him his life. Why? Because the wisdom of life designed the food material of the egg only for the life-stage of the embryo chicken, characterised by certain conditions, for a stage of most rapid growth without motion. For milk, Bunge has proved this special and careful design of nature. He has shown that the composition of the milk of the various species of mammals, in particular the albumen content, stands in a certain relation to the rate of growth of the particular suckling. Moreover milk, as you already know, lacks iron, which the new-born animal brings with it into the world in quantity sufficient to last for the nursing period. Hence a person whom you try to nourish on milk alone or even mostly, *e.g.* on milk and white bread, will also sicken, will suffer from ever-increasing poverty of the blood, waste away and soon die. The injuries which arise through the policy of boiling milk, through the destruction of the vitamins so that in the most extreme cases Barlow's disease results, all this I have not taken into account. But what I wish you to notice with regard to milk is the dependence of this food upon the source from which the mother gets its food. Milk has different nutritive results according as the cow is fed on green fodder or dry fodder. With green fodder nutrition is better, for simply by drying the grass the nature of the original nutritive energy is degraded. The vitamins are said to be diminished.

"But what are the vitamins? Something intangible, something that exists, that acts, and yet something that no one has been able to find. They are the still unknown substances! For example 200 grams of dried yolk of egg were extracted with 400 cubic centimetres of water, and the water evaporated off. The water-soluble vitamins should now be

present in the 4.5 grams of dry residue. The chemical analysis of this dry residue showed nothing but inorganic salts. At first, then, these inorganic salts had been contained in the yolk in a fine, regulated state of division mixed with all the other material. And we know that their molecules were there in another, an excited state, in exact proportion with the captured solar spectrum. Precisely herein lay the glory, the wealth of colour of the nourishing principle. Hence we are justified in asking: are these vainly sought, still unknown substances, perhaps spectral proportions of excited molecular states? Is it for this reason that they are undiscoverable by chemical analysis? According to all that I know of the matter, this seems to me the most probable. This much is certain that the excited states of the molecules, either of themselves or at slightest impulse, give up the energy quanta and pass again into the stable permanent states of the neutral molecules, thereby losing their specific nutritive action. In this way the sensitiveness and the ready destructibility of the vitamins would be explained without difficulty.

"And with the help of this conception of the vitamins the relation of animal to vegetable food would be more readily understood. Since the so-called vitamins originate only in the vegetable kingdom, and yet are contained in cod-liver oil, milk and eggs, animal products, it will be seen that animal life is able to preserve, accumulate and use for its purposes the excited molecular states, so that in milk, in the egg, and stored in the liver and other organs, at least when living, they are always present in their original vegetable values, though mixed in the organs with other substances which as regards nutrition act rather as ballast. But from this it becomes comprehensible that milk, eggs and animal organs also possess nutritive value, and that beasts of prey, which swallow their victims alive and with the blood, can flourish on pure animal food.

"But things become quite different when the animal is slaughtered, the blood removed, and when the cellular tissue and organs have passed through the *rigor mortis* and the boiling, roasting, smoking, or salting process. The well-known exothermic energy processes—pardon me if for the sake of brevity I do not explain these processes more particularly (see Grundlagen der Ernahrungs-therapie, Foundations of nutrition therapy) which here come into play show that energy is being lost, and where else can this expelled energy come from than from the most sensitive and at the same time for nutrition the most valuable energy—quanta—symphonies of the spectral nutrition energy formations? Therefore the nutritive value of the flesh preparations consumed by the human being is utterly deficient and inadequate. It is true that decomposable masses which moreover are mixed with characteristic stimulants are subjected to human assimilation, and a feverish activity is started in the organs of digestion and assimilation which gives an illusory feeling of strength; but this is only in small part nourishment, rather it is encumbrance and deception. If you feed a person on butcher's meat, fish and poultry only, he will succumb in a surprisingly short space of time to severe poisoning. I have somewhere read of Asiatic tribes who condemn their criminals to death by flesh. The condemned person receives either mutton only or veal only, and death is said to take place in 28 to 30 days.

"With vegetable foods the case is altogether different. It is now proved that on a fruit and nut diet man can grow up, flourish, and perform full physical and mental work, enjoy splendid health. Whole nations, *e.g.*, the Japanese, whose diet consists almost exclusively of vegetables, with unpolished rice as a basis, flourish and exhibit high physical, mental and moral virtues. In Japan, the man of the people—not forsooth the Europeanised Japanese physician—does not believe, as does the European, in the strength of flesh food. Accordingly the riksha-men, who had to run 25 miles a day, and whom

Prof. Baelz of Tokio had offered meat for their extraordinary achievement, begged to be allowed to leave it, as it made them feel too tired and they could not run so well as before. From these facts we must conclude, whether we will or not, that the energy relations of fresh vegetables correspond with the requirements of the human organism to a far greater extent than do the best animal foods, such as milk and eggs; indeed that they alone completely meet the need.

"This result completely corresponds with my theory of the essential nature of chemical nutritive energy and its original identity with sun-light."

The explanation is continued on pages 109 and 110 where we have it:

"Involuntarily one's thoughts turn here to the words of the American investigator, McCollum: 'that diet is an essential, if not the most important factor for spiritual, moral, physical and cultural development and for resistance to diseases'

"By means of a heavy, dimly-lighted diet—rich in all the different kinds of flesh and stimulants—people not only invite diseases, they build within themselves barricades against the wisest and the most powerful friend of their life, against the spirit.

"These plant food-units contain everything which the human organism requires, and in the right proportions: enough of the various proteids, a wealth of the best energy givers, the carbohydrates, from which fats can at any time be formed in the organism, or the fats themselves; the minerals necessary for life (the nutritive salts) in the excited state and in the right proportion, and accordingly also the vitamins, or supplementary, or creative substances, which are arousing so much attention. No one therefore need wonder any longer that man can amply nourish himself, grow and keep well with these alone, that the ox, horse, stag, roe, and even the elephant can build up their proteid rich bodies from

grasses, herbs, leaves and blossoms. Not only the 96 per cent. of energy-consumption in the maintenance of life but also the 4 per cent., the requirement for building up the body-substance, is entirely provided by these plant food-units. There is no reason to fear that their proteid-content will be insufficient. *They are a complete food.*

"It is true that in the animal economy also the wisdom of life knows how to deal carefully with these nutritive values and to store them up in the animal body, so that the animal food substances and organs contain them and can serve man as food; but man does not consume the animal in the live state with skin, bones and blood like the beast of prey. He consumes parts of the animal after it is dead and after more or less elaboration by heat. Thus the original nutritive values suffer a not inconsiderable change. That the European attributes such a high value to 'proteid-rich' flesh food is one of the fatal, fundamental errors, on the causes of which I shall speak again later on.

"Eggs and cheese among other animal foods, cause over-acidity, and milk often loses its value through cooking and becomes even dangerous through the wrong feeding of the cows or the disease of their mammiferous glands."

No doubt, vegetable foods also suffer deterioration in the processes of cooking, roasting and baking; but not to the same extent. Fruits and nuts and salads are actually eaten uncooked.

At one time when the elements known as vitamins were unknown it was the popular belief, encouraged by the leading medical practitioners, that one needed a large quantity of flesh-forming foods. The formula for a man of 70 Kilograms in weight doing medium type of work, was as follows:—

Albumen	...	...	120	grams.
Fats	...	...	50	„
Carbohydrates	..	...	500	„

It should be noted that the system extracts calory-units from the different elements as follows :—

from 1 gram of proteid	4·1	calories
„ 1 „ „ fats	9·3	„
„ 1 „ „ carbo-hydrates	4·1	„

On this basis we get

from 120 grains of Albumen	492	calories
„ 50 „ „ Fat	465	„
„ 500 „ „ Carbohydrates	2050	„
Total	3007	

To-day nobody would recommend so much consumption. It is to be noted that an excess of any of these elements produces disease. Too much fat would lead to excessive heat, an excess of carbohydrates to a variety of digestive troubles and what is termed खुश्की in the Indian languages; too much of protein will directly clog the alimentary canal and give rise to constipation. I give here a couple of tables from Dr. Bircher-Benner's valuable work to show how much food is necessary and how easily it is obtained from non-animal products.

(1) Day of Uncooked Food

	Quantities in oz	Proteids calories	Fat cal.	Carbo-hydrates cal.	Total cal.
Breakfast :					
Apple diet dish*	8⅝	20·2	74·2	136·0	230·4
Nuts	⅘	9·8	98·6	8·8	117·2
Mandarine	3½	2·9	...	53·6	56·5
Total	12⅞	32·9	172·8	198·4	404·1

* See note at the end.

	Quantities in oz.	Proteids calories	Fat cal.	Carbo-hydrates cal.	Total cal.
Dinner :					
Orange	3½	2·9	...	53·6	56·5
Banana	3½	4·5	...	88·0	92·5
Apple	2⅞	1·2	...	44·8	46·0
Walnuts	¾	9·8	98·6	8·8	117·2
Celeriac	2⅛	2·8	155·5	12·4	170 7
Savoy	1¾	4·5	166·0	10·2	180·7
Total	14½	25·7	420·1	217·8	663·6
Supper :					
The same as breakfast	12¼	32·9	172·8	198 4	404·1
Total calories all three meals	40·25	91·5	765·7	614·6	1471·8
Add wholemeal bread 7 oz. in the day altogether, if necessary	7·0	55·0	10·0	430·0	495·0
Grand total uncooked food with 7 oz. of whole meal bread	47·25	146·5	775·7	1044·6	1966·8

(2) Day of mixed (cooked and uncooked) food :—

Breakfast :					
Apple diet dish	8⅝	20·2	74·2	136·0	230·4
Walnuts	¾	9·0	98·6	8·8	116·4
Wholemeal bread	3½	27·7	5·0	215·0	247·7
Butter	⅜	0·3	76·2	0·2	76·7
Oranges	3½	2·9	...	53·6	56·5
1 lump of sugar	3/16	...	...	20·0	20·0
Total	16 15/16	60·1	254·0	433·6	747·7

	Quantities in oz.	Proteids calories	Fat cal.	Carbo-hydrates cal.	Total cal.
Dinner :					
Oranges	7	5·7	...	107·0	112·7
Walnuts	$\frac{3}{4}$	9·0	98·6	8·8	116·4
Wholemeal bread	$3\frac{1}{2}$	27·7	5·0	215·5	247·7
Rice with tomatoes	$10\frac{1}{2}$	25·4	84·0	164·5	273·9
Spinach	$8\frac{1}{4}$	14·1	50·8	32·6	97·4
Lettuce	$1\frac{3}{4}$	1·5	82·0	4·0	87·5
Stachys	$2\frac{3}{8}$	4·9	121·7	37·5	164·1
Total	$34\frac{1}{8}$	88·3	442·1	569·3	1099·7

Supper :

The same as breakfast

	$16\frac{15}{16}$	60·1	254·0	433·6	747·7

All three meals together :

	$68\frac{3}{4}$	208·5	950.1	1436·5	2595·1

The Apple diet dish referred to in the two tables is thus made.

"Take a level tablespoonful of rolled oats and soak for twelve hours in three tablespoonful of water. Add the juice of half a lemon and a tablespoonful of sweet condensed milk (Nestle's milk) and mix it all well together in a dish. Two clean apples including the skin, core and pips are grated into it with a grater and continually stirred, so that the apples do not get brown . . . ."

A tablespoonful of grated nuts or almonds may be added, if so desired. Dr. Birchen-Benner says of this :—

"It should be well chewed and will thus be sufficiently warmed to suit the most sensitive stomach.

"This dish is especially suitable as a wholesome breakfast and supper for children from the age of two, for sick people with digestive disorders and for healthy people who wish to remain healthy."

In India probaly barley *sat-tu* could be substituted for rolled oats, without detriment.

One tablespoonful is equal to four teaspoonsful.

I have found the following standard *menus* for the principal meals of the day the best for daily living. They can be adopted with necessary modifications, by all kinds of men and women and workers in different fields of life.

For breakfast :

1 fresh fruit, *e.g.*, an apple,
2 dried fruit, soaked in water,
3 porridge or corn flakes, or all bran with milk and sugar,
4 wholemeal bread with butter,
5 tea or coffee or milk.

For luncheon :

1 fresh fruit,
2 (salad) lettuce, escarole, etc., with oil, lemon juice, salt and a little pepper,
3 cooked vegetables, prepared in the Indian way,
4 a dish of lentils, or beans, or peas, with or without spices, butter or additional vegetables,
5 some sort of light pudding, agar-agar jelly, ice cream, or fruit salad,
6 coffee, if so desired.

For tea :

The juice of a few oranges with a biscuit or two if necessary.

For dinner :

Repeat the luncheon programme as far as desired.

NOTE.—The Indian way of currying lentils, vegetables etc. is as follows: take a small quantity of butter, melt it,

when bubbling, add a few carraway seeds and turmeric or curry powder, then put in the stuff to be cooked, stir for a while, then add a small quantity of water and salt, and allow it to simmer till cooked. Add a bit of lemon juice if desired, or tomato juice. This makes a very appetising and savoury dish. It can be eaten with rice. Lentils are to be boiled in water till soft, and then curried as above in the form of a thick soup.

The order of the various dishes in the above *menus* is very important, and the best results can only be expected where it is strictly followed.

It remains to be added that in the selection of foods their vitamin content is to be kept in view. The following chart will be found very helpful in making up the daily *menus*.

Vitamin A

It promotes growth, reduces susceptibility to common colds, prevents infection of the alimentary tract and keeps the glands in good health. It is found

in large quantities in dairy butter, carrots, spinach and escarole ;

in moderation in lettuce, milk, green peas, tomatoes, raw cabbage and string beans ;

in small quantities in apples, pears, oranges, lemons, potatoes, turnips and whole wheat.

Vitamin B

It is useful in stimulating bowel action, and prevents degenerative changes in the muscular and nervous systems. It is present

in large quantities in green peas, spinach, and whole wheat ; Savita yeast is especially rich in it;

in moderation in apples, pears, raw cabbage, carrots, oranges, tomatoes, lemons, potatoes, turnips, milk, lettuce and escarole,

VITAMIN C

Its lack gives rise to liver, kidney and heart troubles. It is good for anœmia and prevents tooth decay. It is present

in large quantities in raw cabbage, oranges, tomatoes, lemons, lettuce and escarole. Green pepper is especially rich in this vitamin ; next comes raw cabbage ;

in moderation in apples, pears, carrots, potatoes and turnips ;

in small quantities in string beans, green peas, spinach and milk.

VITAMIN D

It prevents rickets in children; is helpful in building strong teeth and bones ; and enables the organism to resist bronchitis, and pneumonia and colds. Its lack is the cause of irritability of temper and mental depression. It is present

in large quantities in butter, and

in a small measure in milk.

VITAMIN E

It is called the 'anti sterility' vitamin and affects both sexes. It is found

in large quantities in lettuce,

in moderation in whole wheat,

in small quantities in raw cabbage, string beans, butter, carrots, green peas, spinach, turnips, milk and escarole.

It may be stated that Savita yeart is very rich in another kind of Vitamim (known as G), which prevents digestive troubles and depression. Milk and whole wheat also contain this Vitamin in fairly large quantities, especially the former. It is also present, in small quantities, in apples, pears, string beans, carrots, cabbage, lemons, tomatoes, green peas, potatoes and spinach.

One thing more with reference to meals. It is necessary to recognize that emotions play a very important role in our lives. Happiness accompanies good cheer, and leads to robust health, because our emotions have a vast influence on digestion. Hence it is always necessary to eat foods in clean attractive surroundings. It is not merely a question of supplying the bodily needs in calories, but of the proper digestion of what is supplied. We must also see to it that the proteins, starches and fats are all in suitable proportions in the *menus* for different meals.

THE MEASURE OF ALL-EMBRACING KNOWLEDGE

Jainism is nothing if not exact and precise. It even aspires to encompass the infinite in terms that are as nearly precise and exact as possible. It gives us the measure, that is to say, the sum-total, so to speak, of points or items of knowledge comprised in the all-embracing wisdom of the Omniscient Soul. The Jainas are not satisfied with the general terms infinite and infinity for expressing their conceptions of huge, incalculable or inexhaustible numbers. They have need of very precise calculations for the purpose of the diversified conceptions of the many-sided Jaina *Siddhanta* (Philosophy), especially in its higher aspects. The number of points in space is infinite; the number of moments of Time is infinite; infinite is the number of souls, and infinite, also, is the number of the particles, or atoms, of matter, in which the souls are embodied. Unless, therefore, there be a distincion of degrees and grades in the calculations of the infinite, the results are likely to be extremely unsatisfactory and quite bewildering to the finite mind, seeking enlightenment in the word of the Law.

The Jaina calculation comprises three distinct types of enumeration, namely,

(1) countable (*samkhyata*),

(2) countless (*asamkhyata*), and

(3) infinite (*ananta*).

Asamkhyata and *ananta* are further sub-divided into three classes each, namely,

1 preliminary,

2 advanced (or intervening,) and

3 ultimate.

Preliminary *asamkhyata* (countless) is termed *pritasamkhyata*; the intervening or advanced is known as *yutkasamkhyata* and the ultimate, as *asamkhyatasamkhyata*.

Preliminary *ananta* is called *pritananta*, the intervening *ananta*, *yuktananta*, and the ultimate, *anantananta*.

We thus have seven different types of enumeration. Each of these seven is again divided into three sub-types, namely,

(*i*) *Jaghanya* (minimum),

(*ii*) *Madhyama* (middling or intermediate), and

(*iii*) *Utkrishta* (maximum).

This gives us twenty-one kinds of enumeration in all, comprising three countables, nine countlesses and nine infinities. In a tabulated form we may give them thus :—

Enumeration

- Countable (Samkhyata)
  - (*i*) minimum
  - (*ii*) intermediate
  - (*iii*) maximum.
- Countless (Asamkhyata)
  - Preliminary
    - (*i*) minimum
    - (*ii*) intermediate
    - (*iii*) maximum
  - Advanced
    - (*i*) minimum
    - (*ii*) intermediate
    - (*iii*) maximum
  - Ultimate
    - (*i*) minimum
    - (*ii*) intermediate
    - (*iii*) maximum
- Infinite (Ananta)
  - Preliminary
    - (*i*) minimum
    - (*ii*) intermediate
    - (*iii*) maximum
  - Advanced
    - (*i*) minimum
    - (*ii*) intermediate
    - (*iii*) maximum
  - Ultimate
    - (*i*) minimum
    - (*ii*) intermediate
    - (*iii*) maximum

The numerical value of these twenty-one types must now be given.

1. *Jaghanya* (minimum) countable is 2, since two is the lowest number, one being no sum.

2. *Madhyama* (intermediate) countable is

3, 4, 5, 6, . . . to maximum countable—1.

[The reason is obvious; the least and the largest numbers can only be one sum each, when the *Madhyama* will naturally cover all the intervening terms.]

3. *Utkrishta* (maximum) countable is *Madhyama* countable + 1 = Preliminary countless − 1 (let us say $x-1$)

4. *Jaghanya* (minimum) Preliminary countless is x as already stated. But what is x? It is determined in this way.

Suppose a countless or interminable alternating series of continents and oceans, like that appertaining to what is known as the *madhyaloka* in the Scripture, all situated round each other, like concentric rings, with the minimum diameter of 100,000 *yojanas* (1 *yojana* = 2,000 kosses *i.e.*, 4,000 miles), which keeps on doubling itself in the case of each succeeding continent and sea. Suppose also a set of four *kundas* (pits), to be termed A, B, C, and D, each 1,000 *yojanas* (= 1,000 × 4,000 = 40,00,000 miles) deep and of the diameter of the smallest continent (*i.e.*, 100,000 *yojanas*.) Suppose further that we fill the pit A with mustard seeds, up to the top and above it in a pyramidal or conical form. It is estimated that the number of mustard seeds in the pit will be 1997,1129,3845,1316,3636,3636,3636,3636,3636,3636, 3636,36 $\frac{4}{11}$.

Now suppose that we empty this pit of its seeds, and go on dropping one such seed in each of the continents and oceans of the *Madhyaloka*, stopping where the last seed is dropped. Here we dig another pit of the diameter of this continent or ocean and of the depth of 1,000 *yojanas* as before. This is to be filled in a pyramidal form, as before, and then to be emptied by dropping a single seed in every succeeding continent and ocean, beginning with the one next to that in which it is situated. In this way we go on again till this second pit is completely emptied, stopping, as before, in the continent or ocean where the last seed is dropped, and again digging there a new pit of the depth of 1,000 *yojanas* and of the diameter of the ocean or continent itself. This process will be continued so long as the pit D is not filled

up completely, and the series of pits dug thus will be termed A series.

How D is to be filled up must be described now. For each time that a pit of A series is filled up one seed is dropped into the pit B till it is filled up to the top and, like a pyramid, above it, when a single seed will be thrown in the pit C, which is to be filled up like B. Thus each grain of mustard in C represents one filling of B ; and each grain in B stands for one filling up of a pit of A series, of ever increasing diameter.

The difference between the filling of B and C is this that while a grain is added to B each time that a pit of the A series is filled, a grain is added to C only at each filling up B. Pit D stands to C in the same relation as C does to B, so that D receives a single seed each time that C is filled up. The A series of pits continue all the time, with ever increasing diameter, as stated before, till D is filled up fully and like a pyramid.

Now, the number of seeds in the last of the A series of pits which is reached when D is completely filled up is the figure of the *Jaghanya Pritasamkhyata* (Minimum Preliminary Countless), which being incalculable is represented by our x.

5. *Madhyama Pritāsamkhyāta* (Intermediate Preliminary Countless) is

$$x + 1, x + 2, x + 3, x + 4, x + 5, \ldots\ldots \text{ to } x^{x} - 2.$$

6. *Utk. Pritāsamkhyāta* (Maximum Preliminary Countless is

$$x^{x} - 1 = \textit{Jagh.}\text{ Advanced countless} - 1.$$

7. *Jaghanya Yuktāsamkhyāta* (Minimum Advanced Countless) is x^{x} .

8. *Madhyama Yuktāsamkhyāta* (Intermediate Advanced Countless) is

$$x^{x} + 1, x^{x} + 2, x^{x} + 3, x^{x} + 4, \ldots \text{ to } (x^{x})^{2} - 2$$

= (Utk. Advanced Countless — 1.)

9. *Utk. Yuktāsamkhyāta* (Maximum Advanced Countless) $= (x^x)^2 - 1 =$ Jagh. Ult. Countless — 1.

10. *Jaghanya Asamkhyātasamkhyāta* (Minimum Ultimate Countless $= (x^x)^2$.

11. *Madhyama* (Intermediate) Ultimate Countless is

$(x^x)^2 + 1, (x^x)^2 + 2, (x^x)^2 + 3, \ldots\ldots$ to Utk. Ultimate Countless — 1.

12. Utk. (Maximum) Ultimate Countless = *Jaghanya* Preliminary Infinite — 1.

What is *Jagh.* Prel. Infinite?

13. Jagh. Prel. Infinite is reached in this way:

First raise Min. Ult. Countless to its own power. This is

$$\left((x^x)^2\right)^{(x^x)^2}$$

Then Result; then again Result; .... to be continued $(x^x)^2$ times.

Suppose this is $= x_1$. Now raise x_1 to its own power and proceed as follows:

(*i*) $(x_1)^{x_1}$; then Result; then again Result ...... to be continued $(x_1)^{x_1}$ times.

Suppose this gives us x_2. Now raise x_2 to its own power.

(*ii*) $(x_2)^{x_2}$; then Result; then again Result ...... to be continued $(x_2)^{x_2}$ times.

Suppose this gives us x_3. Now for the third time this process of raising the result to its own power in the above manner must be continued.

(*iii*) $(x_3)^{x_3}$; then Result; then again Result ...... to be continued $(x_3)^{x_3}$ times $= x_4$.

[The figures x_1, x_2, x_3 and x_4 are all only forms of Madh. Utk. Countless.]

Now, add the following to x_4 :—

(*i*) the innumerable points of the *Dharma dravya* (modern ether) which is of the size of the *Loka* (the portion of the universe occupied by life and matter);

(*ii*) ditto, of the *Adharma dravya* (another kind of ether of the same size as *Dharma dravya*);

(*iii*) ditto, of a single soul in its fullest expansion (of the same size as the *Loka*);

(*iv*) ditto, of space occupied by the *Loka*;

(*v*) the number of separate vegetable souls, which is innumerable times greater than the spatial points in the *Loka*; and

(*vi*) the number of vegetable group-souls which is countless times greater than the preceding number.

Suppose the total of these comes to x_{4+a}.

This sum is to be dealt with further in the manner known as *shalākā traya nishthāpanā* by which the series x_1, x_2, x_3 and x_4 was reached. The process is as follows :—

(*i*) $\left(x_{4+a}\right)^{(x_{4+a})}$; then $\text{Result.}^{\text{Result.}}$, then again $\text{Result.}^{\text{Result.}}$, ... x_{4+a} times $= x_{4+a_1}$;

(*ii*) $\left(x_{4+a_1}\right)^{(x_{4+a_1})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result}^{\text{Result.}}$, ... x_{4+a_1} times $= x_{4+a_2}$.

(*iii*) $\left(x_{4+a_2}\right)^{(x_{4+a_2})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result}^{\text{Result.}}$, ... x_{4+a_2} times $= x_{4+a_3}$.

Now add to x_{4+a_3} the following sums :—

(*a*) the innumerable number of moments in a cycle of time ;

(*b*) the innumerable number of modifications of consciousness which are the determining causes of the duration of *kārmic* bonds ;

(*c*) the number of degrees of intensity of passions, which is innumerable times greater than the number of conscious states under (*b*) ; and

(*d*) the still innumerably greater sum-total of soul's vibrations with reference to the activities of the mind, speech and the body.

Suppose the total of these five sums is $x_{4+a_{3x}}$. This is to be further subjected to the process of *shalākā traya nishtāpanā* already described. The process will be as follows :—

(*i*) $\left(x_{4+a_{3x}}\right)^{\left(x_{4+a_{3x}}\right)}$; then $\text{Result.}^{\text{Result.}}$, then again $\text{Result.}^{\text{Result.}^{\text{Result.}}}$, ... $x_{4+a_{3x}}$ times $= x_{4+a_{3x_1}}$.

(*ii*) $\left(x_{4+a_{3x_1}}\right)^{\left(x_{4+a_{3x_1}}\right)}$; then $\text{Result.}^{\text{Result.}}$ then again $\text{Result.}^{\text{Result.}^{\text{Result.}}}$; ...... $x_{4+a_{3x_1}}$ times $= x_{4+a_{3x_2}}$.

(*iii*) $\left(x_{4+a_{3x_2}}\right)^{\left(x_{4+a_{3x_2}}\right)}$; then $\text{Result.}^{\text{Result.}}$, then again $\text{Result.}^{\text{Result.}^{\text{Result.}}}$, ... $x_{4+a_{3x_2}}$ times $= x_{4+a_{3x_3}}$.

[This gives us the Jaghanya Preliminary Infinite.]

14. ***Madh. Prel. Infinite*** is

$$x_{4+a_{3x_3}} + 1,\ x_{4+a_{3x_3}} + 2,\ x_{4+a_{3x_3}} + 3, \ldots,$$

to Utk. Prel. Infinite — 1.

15. *Utk. Prel. Infinite* is
Jagh. Prel. Infinite raised to its own power (= Jagh. Advanced Infinite) — 1.

16. *Jaghanya* Adv. Infinite is
Jagh. Prel. Infinite raised to its own power =

$$\left(x_4 + a_{3x_3}\right)^{\left(x_4 + a_{3x_3}\right)} = \text{(let us say) } x_5 .$$

[x_5 is the number of *abhavya* (unworthy) souls, that shall never obtain salvation.]

17. *Madh. Adv. Infinite* is
$x_5 + 1, x_5 + 2, x_5 + 3, \ldots\ldots$ to *Utk.* Adv. Infinite — 1.

18. *Utk.* Adv. Infinite is
Jagh. Ult. Infinite raised to its own power, less 1.

19. *Jagh.* Ult. Infinite is
Jagh. Adv. Infinite raised to its own power $= (x_5)^{(x_5)}$.

20. *Madh.* Ult. Infinite is
$(x_5)^{(x_5)} + 1, (x_5)^{(x_5)} + 2, (x_5)^{(x_5)} + 3, \ldots$
...... to Utk. Ult. Infinite — 1.

21. *Utk.* Ult. Infinite is reached in the following way :—
First raise

Jagh. Ult. Infinite to its own power =

$$\left((x_5)^{(x_5)}\right)^{\left((x_5)^{(x_5)}\right)} = \text{(let us say) } x_n .$$

Now subject x_n to the *shalākā traya nishthāpanā* process as before. The result will be

(*i*) $(x_n)^{(x_n)}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$; . . .
. . . . . . x_n times $= x_{n_1}$.

(*ii*) $(x_{n_1})^{(x_{n_1})}$; then $\text{Result}^{\text{Result.}}$; then again $\text{Result}^{\text{Result.}}$, . . .

. . . . . . x_{n_1} times $= x_{n_2}$.

(*iii*) $(x_{n_2})^{(x_{n_2})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$, . . .

. . . . . . x_{n_2} times $= x_{n_3}$.

[NOTE : x_{n_3} is regarded as an exhaustible sum.]

Now add to x_{n_3} the following six sums :—

(1) the number of perfect souls which is infinite, yet infinitely smaller than the number of all souls ;

(2) the number of *nigodya* (undeveloped) souls, itself infinitely greater than the number of Perfect souls ;

(3) the number of vegetable souls, again infinitely larger than the number of Perfect souls ;

(4) the number of atoms of matter, which is infinitely greater than the total number of souls ;

(5) the total number of moments of time, infinitely greater than the number of atoms of matter ; and

(6) the total number of points of space, that is itself infinite.

Suppose the total is $= x_m$. Now subject x_m to the process of *shalākā traya nishthāpanā* (thus) :—

(*i*) $(x_m)^{(x_m)}$; then $\text{Result}^{\text{Result.}}$; then again $\text{Result}^{\text{Result.}}$; . . . .

. . . . . . x_m times $= x_{m_1}$.

(*ii*) $(x_{m_1})^{(x_{m_1})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$, . . .

. . . . x_{m_1} times $= x_{m_2}$.

(*iii*) $(x_{m_2})^{(x_{m_2})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$, . . .

. . . . x_{m_2} times $= x_{m_3}$.

Now add to x_{m_8} the following infinities :—

1. The infinitely infinite shades or degrees of qualities of the *Dharma dravya*, and

2. The infinitely infinite shades or degrees of qualities of the *Adharma dravya.*

Let us say the total is $= x_R$. Once more resort is to be had to the *shalākā traya nishthāpanā* process.

(*i*) $(x_R)^{(x_R)}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$, . . .

. . . . . . x_R times $= x_{R_1}$.

(*ii*) $(x_{R_1})^{(x_{R_1})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$, . . .

. . . . . . x_{R_1} times $= x_{R_2}$.

(*iii*) $(x_{R_2})^{(x_{R_2})}$; then $\text{Result.}^{\text{Result.}}$; then again $\text{Result.}^{\text{Result.}}$, . . .

. . . . . . x_{R_2} times $= x_{R_3}$.

[NOTE : x_{R_3} actually includes every possible phase of enumeration with reference to the infinity of existing substances and their compounds and the infinity of forms of the existing substances and of their combinations and states, but Omniscience is still a larger infinity, being actually beyond the calculating capacity of finite Reason. Hence, O (Omniscience) is greater than x_{R_3} . Hence also the highest type of infinity is O.]

If these conclusions appear to be absurd or funny to mathematicians, it will be because in mathematics the notion of infinity is employed merely for the purposes of calculation. In Jainism the need for a comparative measure of different infinities is also kept in view. But for the purposes of pure calculation infinity is only regarded as infinity also in Jainism, irrespective of its type and grade.

REVIEWS

Istri Mukti.

In Bentham's *Theory of Legislation* (see pages 52 & 53) the difference between the nature and constitution of a man and woman is thus described :—

"The sensibility of women seems to be greater than that of men. Their health is more delicate. In point of strength of body, degree of knowledge, intellectual powers and firmness of mind, they are commonly inferior. Their moral and religious sensibility is keener and more alert ; sympathies and antipathies have greater sway over them. A woman's notion of honour consists rather in modesty and chastity ; that of a *man, in uprightness and courage. The religion of woman* inclines more readily towards superstition, that is to say, towards trifling observances. For her own offspring all their lives long and for children while very young, her affection is commonly stronger than that of the male. Women have more compassion for unhappy beings whom they see in pain, and the very care they bestow in relief of suffering seems to create a fresh bond of sympathy ; but their benevolence is confined within a narrower circle, and is less often regulated by the principle of utility. It is seldom that their affections expand so as to embrace the welfare of their country in general, much less that of mankind at large ; and even such interest as they assume in party matters takes its rise almost always in some personal sympathy. Their attachments, as well as their antipathies, depend rather on fancy and caprice ; while a man has more regard to individual interest or to public utility. Their occupations, in the nature of recreation, are quieter and more sedentary. On the whole, woman is more useful in family life, and man in affairs of state ; domestic economy is best placed in the hands of woman, general administration in the hands of man."

William McDougall, the distinguished psychologist, scientist and philosopher also says :—

" Do not believe those false guides who tell you that there are no differences between men and women other than those of gross anatomy. The differences are so subtle as to escape all easy definition ; but they are profound and profoundly important . . . . The double standard may be regrettable ; but it is rooted in the differences, mental and physical, which will endure in spite of all protests." (see Character and The Conduct of Life by Wm. McDougall, page 205).

Probably the learned author of " Istri Mukti " had not these important words of two of the acutest thinkers of our race in his mind when he set out to show that women were equal to men in all respects, including the obtainment of salvation. Strictly speaking the controversy is futile, and has entirely an academical interest, like that about the ability of *sudras* to attain *nirvana*, since no one can now obtain salvation from our part of the world for the next 81,540 years to come. At the end of this period an Omniscient Teacher shall arise and re-instruct mankind in the Science of Religion, and will settle all their doubts and disputes. A controversy like this is, therefore, only calculated to intensify the feeling of disunion between rival creeds unnecessarily, and should, as far as possible, be avoided in the interest of amity and love of mankind.

As for the merits of the book under review, its author is undoubtedly a clever reasoner and a subtle advocate, but the work before us is not characterised by that degree of unbiassed intellectual vigour which we are accustomed to look for in the weighty pronouncements of efficient judges. It is not that the author holds the brief for some rival creed ; he is merely a victim to a delusion of his own that the *acharyas* have introduced a conception or rather a misconception of their own in this instance in the Scriptures. He gives no cogent reason why the *acharyas* should have done so. I

can find a reason for a contrary misconception being incorporated in the Scriptures to popularise oneself or one's creed by 'watering' it down, but not one that will hold water in support of the author's view. His argument is purely negative, and consists in a superficial and fanciful analysis of the Jaina notion of the diverse kinds of *sanghanans*. Even here it seems to me that the author deliberately avoids natural hypotheses. In the third *kala* this world of ours was a *bhoga-bumi* and women were born with *vajra vrishabha narach sanghanana*. In the fourth *kala* the world became changed into a *karma-bhumi*, and women were no longer found with the *vajra vrishabha naracha sanghanan*. This, the author argues, must have disappeared gradually in the fourth *kala*.

It seems to me that the kind of *sanghanana* an organism may have, depends not so much on evolution or gradual modification through ancestors and species, as on the nature of the potentialities and forces residing in the organising agency, that is to say the *karmana sarira*. The author evades this hypothesis and does not pay any attention to the striking differences between the nature and constitution of men and women. Some of these have been clearly brought out in the passage from Bentham's great work. According to M. Charles Baudouin, the talented author of 'Suggestion and Autosuggestion' (see p. 131): "The effort of attention .... induces fatigue more speedily in women than in men, so that relaxation ensues more speedily in the former." Baudouin further explains :—

"A passing observation is requisite here. It is admitted that women, whose character is in certain respects feebler than that of men, nevertheless display at times the most marvellous endurance and energy. From this some psychologists have inferred that the 'will' of women is, potentially at least if not in actual operation, superior to that of men. But when, on the other hand, we are told that effort is muscular, that the will is in large measure inhibition, and that

muscular energy and the faculty of inhibition are less in women, we find ourselves involved in flagrant contradiction. This contradiction disappears if we consider the miracles of feminine energy as suggestive rather than as voluntary phenomena, as nervous rather than muscular ; as phenomena in whose production the subconscious plays a great part—a fact that does nothing to lessen their value. Contrariwise, for what may we not expect when we have gained methodical control over the force which, in spontaneous action has already worked such miracles?" The fact is that a woman's life is less intellectual and more emotional. It is also more romantic and more passionately dedicated to love than a man's, or, as an English writer has so well put it, 'love is of a man's life but a part; it is the woman's whole existence.' Now, since salvation cannot be obtained by any possibility till the complete eradication of all kinds of passions, emotions, desires and loves, it would follow that the being whose 'whole existence is love' could not obtain it from the female form. Besides this, a woman cannot be expected to overcome her sense of 'shame' so far as to follow the rules of conduct of unrobed *digambara* asceticism without which salvation is out of the question, for a complete detachment from the world is only possible for the mind that is not interested in the procurement of even a *langoti*, and complete detachment from the world is an essential condition for salvation. For these reasons " Istri Mukti " fails to appeal to an enquiring mind, and is altogether a work very much inferior both in respect of conception and execution to the " Asali and Nakli Dharmatma " which is highly interesting and useful from beginning to end.

" *Brahmnon-ki Utpatti* "

More cogent are the reasons advanced in the "Origination of Brahmanas" (*Brahmnon-ki-Utpatti*), though even here the criticism is purely destructive. It may be that there were no Jaina Brahmanas at the commencement of the *Panchama-*

kala and it certainly seems unlikely that Parmatman Mahavira would have spoken encouragingly in favour of the Brahmana class or founded or established it afresh, to be the harbinger of evil as described in the Adipurana. But that does not suffice to show that Brahmanas did not originate in the reign of Bharat Chakravarti as the Jain tradition runs. The argument of B. Surajbhan as to this is purely negative. He construes certain passages in the Adi Purana as going to show that the Brahmanas existed from before the time when Bharat is said to have established them as a separate caste. But he forgets that his conclusions are based on those very passages in the Adipurana which he regards as spurious. This is clearly not permissible in rational literature. The first question, then, is, to whom is to be ascribed the origin of the Brahmana class, to the Hindus who claim that it issued out of the mouth of Brahma, or to the Jainas? The answer is obvious: the Hindu explanation is mythological embellishment (*alankara*), and cannot be accepted as historical. This is tantamount to saying that the origination of the Brahmanas, and for the matter of that of the remaining three castes has a mythological significance in Hinduism, which cannot, for that reason, be deemed to be the founder of these castes, in the historical sense. On the other hand, the Jainas claim that the Brahmanas were established by Bharat Chakravarti, while the other three castes were founded by Paramatman Rishabha Deva. This is undoubtedly a historical tradition and I see nothing improbable in it, especially as the Omniscient Tirthamkara was not likely to establish the condemned class Himself, while Bharat was powerless to prevent what was fated to happen through his own instrumentality. It is also conceivable that the Brahmana class of the Jainas died out at the end of the fourth *kala* during one of the periods of extinction of Jainism and was not re-established by the next Tirthamkara, who knew it to be a powerful potentiality of evil. The criticism of the author here is refreshing, but its

true value is destroyed by his inability to put himself in the attitude of a Judge.

'Sudra Mukti"

Similar remarks apply to the highly critical "Sudra Mukti," which presents a problem that is not one to be easily solved. The author's criticism is here also forceful and piquant, but again I am not satisfied that he has dealt with the subject in its entirety. The most important question that arises in this connection is : is there absolutely no difference, or at least no material difference, between the physical and mental constitution and capacities of a person belonging to one of the twice-born castes and a *sudra*? Now, it seems to me that there must be some such constitutional difference between them, otherwise why is a *sudra* attracted into a *yoni* that is inferior and low. Whether this difference is really material is the next question that arises in the mind. But the author does not touch these questions at all, and bases his arguments purely upon certain stray passages in the Jaina Scriptures. The result is that while much of what he says seems not unreasonable, acquiescence with his views is out of the question simply because his investigation is not scientific in any sense of the term. On the whole, it seems to me that it would have been more advantageous if the author had proceeded to compile a reliable chronicle of the Jaina tradition instead of attacking it mercilessly and unscientifically.

I am appending here quotations from two of McDougall's books to show that modern scientific opinion is entirely in favour of the view that all races and men are not equal by any means.

"But the assumption that all men and all races are created equal is a false assumption. The inequalities of natural endowment among men of the same race are too great to be denied by any sane and impartial person ; although some journalists of the ultra-democratic and cosmopolitan tendency love to repeat Jefferson's glittering generality and

to ridicule those who do not share their prejudices, denouncing as anti-democratic snobbery all recognition of the fact of inequality. The recent application on a large scale of the methods of mental measurement has merely made a little more definite our knowledge of the extent and distribution of these natural differences of mental endowment among ourselves."—"Ethics and some Modern World Problems" by Wm. McDougall pages 88-89.

"The truth is that the native differences between men, though they may seem small to a superficial view, are nevertheless vastly important.[1] It may be true that civilization may endure and even undergo further development, without any further evolution of the native qualities of men. But this can only be possible so long as the various peoples of the world continue to produce a fair proportion of individuals of the highest type, men and women capable of fully assimilating the culture transmitted to us by our forefathers and of further refining and improving it."[2] —Ibid. pp. 143-144.

"The superiority of the white literates to the white illiterates is due . . . not wholly or mainly to their schooling, but rather to an inborn greater capacity for intellectual growth."—"National Welfare and National Decay" by Wm. McDougall, p. 68.

". . . the Negro race . . . has never yet shown itself capable of raising or maintaining itself unaided above a barbaric level of culture. It seems to me probable in the highest

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1 "These differences, no doubt, are small in comparison with the total native endowment of the average human being. But to call them 'small' in any other sense would be gravely misleading."

2 ". . . Professor R. B. Dixon writes, in his recently published 'Racial History of Man', as follows: 'That there is a difference between the fundamental types in quality, in intellectual capacity, in moral fibre, in all that makes or has made any people great, I believe to be true, despite what advocates of the uniformity of man may say.' "

degree that . . . large infusion of the Negro blood into the peoples bearing the Moslem culture was a principal factor in bringing about the rapid decline of that civilization." —"Ethics and Some Modern World Problems," p. 17.

"'All the facts we have point to the same unhappy conclusion, that the Negro considered as a species is, by nature, incapable of creating or maintaining societies of an order above barbarism, and that, so far as we can discern, this feature of his nature, depending, as it does, on the lack of certain qualities of mind, is irremediable.' (The Neighbour, p. 130)."—"National Welfare and National Decay," p. 75.

" Mr. K. T. Waugh applied a number of tests to students in four colleges of British India (Lucknow), one Chinese college, and some American colleges. The tests were largely concerned with memory, and were not well suited to test intellectual capacity. They revealed only slight differences, which were slightly in favour of the Indian students—except in one quality, namely, power of concentrating the attention. In this the Chinese exactly equalled the Americans ; the Indians fell decidedly short of them. The facts that in other tests the Indians equalled or excelled the Americans, and that in two tests, which measure the power of concentration of attention, the Chinese equalled, while the Indians fell far short of the Americans—these facts inspire confidence in the objectivity of this result."—*Ibid.* pp. 83-84.

" We have the curious fact that the blood of various races shows chemical reactions peculiar to each race. As Prof. Ripley says ; 'The persistence of ethnic peculiarities through many generations is beyond question."—*Ibid.* p. 146.

CORRESPONDENCE

Garmisch, Bavaria
June 25th, 1931.

MR. C. R. JAIN
Dear Friend,

You will be angry with me for not having written to you sooner and for not having thanked you for the sending of your new booklet entitled, "Jainism, Christianity and Science," which I have read with the greatest interest. I have no doubt, that there is a connection between the teachings of Christ and your religion, but I am still of the opinion, that you are wrong in stating that Jesus' life is a myth. It certainly is much less a myth, I think, than the lives of your saints, which I absolutely believe to have existed and which I also would venerate if I came to India When we think in what times Jesus appeared and among what kind of people he taught when we further realize, that his life was written only long after his death, isn't it quite natural that things have been misunderstood and fibs have been told about him in order to make his life more interesting. This is surely the case of the wedding at Cana when he is said to have changed water into wine, it is also certainly the case, when he is supposed to have touched meat and fish, because I am sure he has not injured a fly. It will be the same with his omniscience. To me it matters little, whether the man I am looking up to is called Mahavira or Jesus, but to the western mind the theory or teaching, which you believe in, that for so and so many thousand years there will be not a soul any more becoming equal to your Tirthamkaras, and no matter what it does, can't reach Nirvana, is quite ununderstandable. I think though I am not a Catholic, that, for instance, among the Catholic saints there are quite a number who I believe have reached that place or what you think it to be. I also believe, that

Christ as I understand him has been a Tirthamkara in your sense. You attach your concentration and your prayers to your Tirthamkaras and we attach them to Christ and God. I think there is little difference, because no educated Christian will be of the opinion, that he can do as he pleases and then simply beg God to deliver him from his sins. Dear friend, don't be disappointed because I write you so frankly. It is to my belief necessary, that we begin to learn to follow and to understand what Christ meant to the world. I mean this for the western world. For you Easterners it is best to keep to your beautiful teachings, because after all, what matters the name. We all know, that there is the religion behind all religions.

* * *

I also am looking forward to the history of Mahavira's Life which I hope you will kindly send me, when you have finished it, because it will be read with veneration. Of that you can be sure.

Hoping that you are well and that you will write to me soon again I am with kind regards, also from the Baroness,

Yours very sincerely,

(Sd.) Baron Von Borosini.

REPLY*

LONDON,

30th June, 1931.

My dear Friend,

I was simply delighted to receive a letter from you after a whole year's silence. I had thought of you several times and wondered why you had not been able to write to me. I

* This has been somewhat enlarged for this edition.

am glad you have now had time to read through my book, "Jainism, Christianity and Science." As requested by you, I am sending, under separate cover, the life of the founder of Jainism whose name is Risabha Deva and not Mahavira, the latter being the 24th Tirthamkara and not the 1st. The book is a present to you and I shall be glad to hear your views concerning the work after it has been read.

* * *

As for your interesting points, there can be no doubt to my mind that Jesus is a personification—the personification of the ideal of perfection for the imagination of man. History does not support the historicity of Jesus. No contemporary writer knew anything at all about him. His life does not consist in a single event which can be said to be human. Who will regard the virgin birth as history ? Who can deem Herod's putting to death small children (for fear of Christ overthrowing his kingdom) as history ? Who can hold the view that a child under twelve went into the Temple to read the book of Isaiah and entered into learned disputation with the Professors ? Who can regard the part played by the Evil One in showing him the empires of the world as a fact in the world of men ? What history will recognise the miracles ascribed to Jesus as having a historical basis at all ? And where is the historian who will put faith in the historicity of the events connected with the so-called resurrection and ascension ? What is left outside these is very little, and I gather from your letter that you do not believe that Jesus ate meat and drank wine or that he even changed water into wine. I doubt if you believe in the cursing of the fig tree or the use of harsh epithets against the Pharasees and others or the scene in the Garden of Gethsemane.

In the Biblical reading in the non-allegorical sense, there is no question of the historicity of a human being at all. There you have a god, ready-made, descending from heaven,

being born of a virgin, performing many miracles, showing partiality to a section of mankind, and going up to heaven after resurrection. You are free to accept or reject it. There is no other alternative offered on a literal reading of the Bible, and if you reject even a single word of the Biblical narratives, the case for the historicity of Jesus' life becomes very shaky indeed, for the Gospels are the only authority we possess for the historical view. But from the practical point of view, you may ask, what is the advantage gained by seeking to accept the historicity of the Biblical Jesus? How can you by following him obtain omniscience, immortality and bliss? The Bible does not tell us how he obtained them—what things and practices he resorted to to acquire his spiritual powers? No one can look for the host of angels to come down and stand by him in the hour of tribulation. We cannot imitate him even in inviting Herod to glorify ourselves by sacrificing children, by putting them to death. His life consists clearly in things which you and I cannot do. We want, my friend, a human model to take pattern after. The Jain Tirthamkaras were human beings, who acquired, by their own merit, earned through succesive lives, 1. Omniscience, 2. Immortality, 3. Bliss, 4. Infinite power and all the other divine qualities. We, too, may attain all these by fighting against our lower nature and the inimical forces which are in the way, inch by inch, step by step. Thus human conduct alone it is which will benefit us. Nobody's example or conduct will help us which is not human. You might read the Gospels over again and tell me how the supposed historical Jesus obtained the divine attributes and divinity, or give me his previous lives. I am sure if any one will try to do this, he will clearly perceive that he is not dealing with a human character at all but with an allegorical personification of the ideal of divinity and perfection. Jesus is not a man, but the personalization of the highest conception of divine Excellence. It is easy to say about any one that he obtained

Nirvana or was a Tirthamkara, but the question is of evidence on which such a statement may be founded. Now what evidence can you point out in support of the assumption that certain persons whom you had in your mind had obtained Nirvana? I think if you will dispassionately look into the circumstances of their lives, you will find not only no evidence of their having attained divinity, but also no pretension that they were aspiring to divinity and no true conception of what divinity is. No one said about any of the Catholic saints that they had attained to Omniscience, Immortality and Godhood.

* * * *

Pardon me if I offend you by criticising your views in my letter. I do so merely to draw your attention to a phase of belief which is not helpful to clear thinking or to the advancement of the soul. My dear friend, do not be offended with me, and forgive me if I have said anything which hurts or tends to hurt your feelings in the least degree. You know that I am writing this merely to elucidate certain points raised in your letter and not with a view to offend you, or to convert you to my ways of thinking. Of course, I shall be very happy to welcome you as a brother in faith should you be inclined to accept the Jaina teaching, but the request for admission into the Jaina Culture must proceed from you and not from me.

The number of Tirthamkaras, you will notice, is 24; we cannot add even one to that number. Read again the chapter dealing with the 24 Tirthamkaras in the book 'Jainism, Christianity and Science', which you already possess, and you will find even the Bible acknowledging their number as 24. No prayers are addressed to the Tirthamkaras. Jainism is opposed to prayer and begging for boons which none can grant.

Even Christianity is, really, opposed to prayer, as can be seen from the Biblical views concerning the various things men usually pray for. This may be studied conveniently with the aid of the following tabulated statement :—

	WHAT MEN PRAY FOR.	WHAT THE BIBLE SAYS AS TO THAT
1	Wealth ...	Go sell off all ye possess, give it away in charity and come and follow me.
2	Health ...	He who shall save his life shall lose it. If a man come after 'me' and hate not his life he is not worthy of me.
3	Marriage ...	Blessed are the Eunuchs who have made themselves so for the kingdom of heaven.
4	Concerning relations	He who hateth not his father and mother etc., etc., is not worthy.
5	Fine clothes	Follow the example of the lilies of the valley who spin not, nor weave.
6	Food *	The sparrows till not, nor cultivate and are fed. The workman is worthy of his meat. Woe unto you if you are full, for you shall hunger. Blessed are you if you hunger now, for you shall be filled.

This is quite sufficient to show that prayer is not a thing that is really countenanced by Christianity.

* The Lord's Prayer does seem to suggest praying for one's daily bread, but then how many people there are who have actual need for such a prayer! In reality, that prayer is a hint for cultivating the spirit of detachment from one's possessions, as explained in the KEY OF KNOWLEDGE.

I am sure you will perceive the allegorical nature of the Biblical Christ clearly if you ponder over what he says about himself with reference to his predecessors : "All who ever came before me were robbers and thieves!" Now, if this is read literally it can only be a piece of gross absurdity ; but read in its true sense, it only means that all other ideals whatsoever that were ever entertained by the soul before the Christ-Ideal was cherished, were, without exception, only the dissipators of Life, and robbed it of Immortality. They were, thus, truly robbers and thieves. The Christ-Ideal alone is the one that leads to infinite life and immortality : "I have come that ye might have life and life in abundance!" The two thieves also that were crucified, in the narrative, with Jesus are purely allegorical in themselves. They personify good and evil, the fruit of which is responsible for the introduction of death in the world, according to the book of Genesis. Immortality, naturally, results when they are destroyed, with the lower ego, that is Jesus. I have shown in the "Key of Knowledge" how Barabbas stands for the body. It will, indeed, be strange, in an allegorical assemblage, if a real historical being is suddenly introduced into its midst.

You have referred to the Western point of view, but will you make a distinction between the East and the West even in regard to true wisdom? Rudyard Kipling seemed also to emphasize this distinction when he said :

"East is East, and West is West,
And the twain shall never meet."

Many people have since repeated this ; but might not the stanza be completed in the following way :—

"East is East and West is West,
The twain shall never meet ;
For one is Wisdom, like the head,
T'others's only legs and feet !"

If you like to substitute 'wheels' for 'legs', the comparison will still remain striking; for 'legs' stand for fashion and 'wheels' for mechanization. 'Feet' imply rush (activity), so that the real difference between the East and the West is with regard to the types of Wisdom, the East cultivating the Wisdom that takes one out of this Vale of Tears and places man in the Temple of Divinity as a perfect, undying, omniscient God. The West is exalted in machinery and materialistic development, but not in Religion or Wisdom Spiritual.

May I also draw your attention to the fact that Jesus, whose religion prevails to-day in the West, was not of the West? He was an Oriental, and belonged to the East, assuming that he was an historical being. Plainly put, whosoever founded the Christian religion belonged to the East and not to the West. The West did bring the Bible from the East, but the Key of its interpretation was left behind, or dropped into the Mediterranean, and never came to Europe till the year 1915 when my book "The Key of Knowledge" was published for the first time.

I am very glad, dear friend, that your letter invited me to a friendly discussion of all these important questions. The space naturally is limited, and there is no chance, within the small dimensions of the writing surface available, of dealing effectively with many of the points touched upon, but you will, no doubt, examine every statement with sober deliberation and arrive at an accurate estimation yourself.

C. R. JAIN